A DIAL FOR ALL AGVES, CONteininge the names in Greeke, Latten, and Englyshe, with the diuersities of them, Symple and compounde, proper and accident, definitions, deuisions, causes, and signes, comenly hetherto knowen: Very profitable for all men, compendiously compiled (and confirmed as may appeare out of the Auctors following) by Iohn Iones Phisitiõ.

Reade willingly,
Marke diligently,
Correct friendly,
Commend worthely.

Imprinted at Londõ by VVilliam Seres, dwelling at the west end of Paules at the Signe of the Hedge hogge.
Anno. 1566.
CVM PRIVILEGIO.

THE TABLE.

1 The contentes of this dyall or Treatice.
2 The authors names conteined in the Diall.
3 The Epistle dedicatorie.
4 The preface to the Readers.
5 The first deuision or section of the diarie agues, which hapeneth of inflamations of the spirites. Cap. 1
6 Of the continuall diaria Agues, prolonged at the most but to seuen dayes. Cap. 2
7 The second section of the Agues through the putrifaction of humors. Cap. 3
8 Of the differences of them Cap. 4
9 The continuall putride agues. Cap. 5
10 Of the kyndes of simple Agues. Cap. 6
11 The burning Ague, Cap. 7
12 The putride pestilent Agues. Cap. 8
13 Of the exposition of the humors putrifiyng without the vesselles. Cap. 9
14 Of the exquisite tercian Agues. Cap. 10
15 Of the bastard tercian. Cap. 11
16 Of the exquisite quotidian. Cap. 12
17 Of the exquisite Quartaine. Cap. 13
18 The accidentall Agues, hapning of the griefe of some impostumatiõs or partes pained. Cap. 14

The Table.

19 Of the ſweting agues. Cap. 15
20 Of the compounde or mixt Agues. Cap. 16
21 Of the ſemitertian Agues, and diuerſite of commixtion. Cap. 17
22 The thirde ſection of the Agues of the kyndling of the ſoile or principal members, called Hectica & Mirarſmus of olde age or vtter waſting. Cap. 18
23 The Peroration to the Readers.
24 Laſtely a Table for the ſimple agues.

THE NAMES OF the Auctours of this Dyall.

1 Moyses.
2 Iesus Scirach
3 Lactantius.
4 Hippocrates.
5 Galenus,
6 Leonardus Fucchius.
7 Benedictns Victorius
8 Aristoteles.
9 Scola Salerni.
10 Auicen,
11 Isac.
12 Cardanus,
13 Ioh. Fernelij.
14 Georgius Agricola.
15 Haly.
16 Rasis.
17 Iac. Siluius.
18 Bartholome
19 Aetius.
20 Pau. Aeginet.
21 Ezahiath.
22 Amatus Lucit.
23 Ptholomeus.
24 Hier. Mont.

TO THE RIGHT excellent, and honorable Lorde

Robert Dudley, of the moſt noble order knight, Earle of Leceſter, Baron of Denbigh, maiſter of the Quenes maieſties horſe, and one of her graces moſte priuie Counſell. Iohn Iones, wiſheth all health with increaſe of honour, and gracis eternall.

Hen as the mooſte worthy Philoſopher Socrates (moſte noble Earle) the wiſeſt of all the Grekes in his tyme, and from whome all the ſecte of Philoſophers (as from a fountaine) were deriued with all induſtrie indeuorid to inſtructe all men to the ſtudie of wiſdome, whiche as he affirmed was included in theſe two wordes (ſpoken in his own language γνωθι σε αυτόν, that is in ours, knowe thy ſelfe. VVhich wordes are taken diuers waies, according to the diuerſitie of doctrines. Namely of the profeſſors deuine, in acknowledging our ſynnes and offences againſt

our creator: wherby we may in this life lyue vnder his preceptes to his glory, and in the life to come poſſeſſe to our ſelfes euerlaſting felicite: of the lawiers and politike magiſtrates, it is taken in that they ſeke and ſhewe the righte vſe of liuing, to euery one in his calling, ſo that in nothing we ſhould decline from iuſtice. Of vs Phiſitions in forſeing and reuoluing eche our fraile conſtipation, inclination, and diſſolutiō. Of the which diſſolution or breche of vnitē, as muche as apperteineth to the feuers, that hapeneth either in the ſpirites, humours, or ſolides, (of the which thre we be cōpoſed or framed (in that they ſo often frequent in theſe our daies, and be ſo harde to be vnderſtanded, diſerned or iudged: and alſo therwith ſo perilous, and moreouer ſo neglectēd: and in dede no marueil (whenas they require ſo great ſpeculatiō) that it is no ſmall detriment to the common wealth, (wherin your Lordſhip by the opinion of all mē, in all that you may do labour more for the cōmodite therof, then for any priuate proffitte.) The lacke of the parfit knowledge of them, I as one leaſt able, folowing the exāple of that ſapiēt teacher Socrates, haue compiled this worke to

the vſe

the vse and profit of this my louing contremen, Intituling it the Dyall of agues, for that it expresseth the whole discourse of them, as the dial doth the houres and times of the daie naturall, and that so briefe as I thought I might. As well that all men nowe a daies (for the most part) be desirous to reade briefe workes, as also moste principally that if at any time it liketh your honor, and therwith might haue so much lesur frō the most waighty affaires of the prince (whō I beseke God to continue in all felicite as longe as it hath pleased God to constitute any) might not be wearied in beholding hereof, before you did beginne to reade it, although it may not be so profitable the knowledge to your honour, cōsidering that besides that famous phisitiō maister doctor Frauncis, you may at al times haue the knowledge and iudgemēt of both the vniuersities with the noble college of London, for your infirmities (for the whiche infirmities I beseke God alwaies to defende you with al honour and prosperitie.) Yea to this notwithstanding I doubt not to fynde affabilitie in your noble nature descendid of puisant progenie as the monument of warwike right trial, besides

infinite

infinite histories maye testifie to be moste auncient, excellent, and mightie, as the poore husbandman did whiche gaue a simple roote to a most mightie king, not that the prince might not haue therof sufficient, but to shew his trica poore harte to so noble a man. whiche thankefully receiued it. So likewise I beleue your Lordship will accepte this small and vulgar treatise, when as it is for all men beneficiall, the scope whervnto euery one in his calling (to the best of their powers) should shewe their good willes. As God be praised, in no age more by bookes than in ours, and of your good Lordship obseruing the counsell of the wyse, of none more commended or aided as a very Mecenas, to all suche as therin doe take any trauell. So that your Lordships courteus boũtie, hath and daily doth incourage many as well as I, to labour for the comon benefite (for the whiche al England hath cause to reioyce in you) as what benefit may be more beneficiall than that whiche admonisheth a man of the perill and daunger of his life, before he be fallen in it, or beinge in it, may warne him to prouide for the defence of the same in tyme, whiche if it should happen either

vnawares

vnawares or weting, and not knowing the dañger therof, might be paſt his helpe before he ſought for remedy, and then (haddy wiſt) came to late, a ſaing certainly not only of the prudent is muche abhorred, but of the ſapiẽt vtterly cõtempned, for it ſheweth ignoraunce, which is cleane contrary to knowledge and moſt enemy. So that Plato firſt of the Academike ſecte not ſwaruing from Socrates doctrine, reproueth nothing more odius than the lack of knowledge what we are, and howe many waies we be ſubiecte to miſeries, and howe we ſhould ſtudy to knowe them. VVherfore I may well conclude with the learned Lactantius, that we muſt nedes periſhe if we knowe not what to our life is profitable, that we may ſeke for it: and what is daungerous, that we may flee and eſchew it. For by knowing of it, finally the waie is made to withſtande. VVithout the which knowledge ſpeculatiue, nothing artificially may be practiſed. Yet nowe adaies, is our arte marueilouſly abuſed (as in my preface to this worke I haue ſhewed ſufficiently) a thing monſterous to conſider. But herewith I meane not to trouble your honour, who fauoureth the learned, ſtu-

dius,

dius, and deſirous of al commendable artes and ſciences (as a maiſter of arte worthely conſtituted.) And the contrary you do detecte as he knoweth, to whom no ſecretes are hid, whom make your Lorſhip happier than Auguſte, and better than Traian, thone had fortune alwayes fauourable, thother liued alwayes godly.

Your Lorſhips alway
if I may Iohn Iones.

To the good Readers, Iohn Ioues ſendeth ſalutations.

LACTANTIVS wryteth that the Philoſophers of the Epicures ſecte, did ſore bewayle the ſtate of man as weake, and farre vnder the degree of beaſtes: becauſe they were by nature fenſed as well from al diſpleaſures and grieſes of vnſeaſonable aire, as armed againſt the aſſaultes and inuaſions of their enemies, and onely man deſtitute and voide, from all ſuche and other lyke ſuccour and purueiaunces. For both beaſtes and byrdes haue euery one according to their kinde, ſkins, hides, or fethers, to ſuſteine the ſharpenes of colde, & to beare of the ſtormy rayne and tempeſtes. And alſo by the inſtinct of nature, knoweth his owne medicyne. But vndoubtedly man knoweth not but through great induſtrie and trauell in the ſtudie of phiſick: contrariwyſe, mankynde of his nature is delicate, and ſo tender, that he can not abyde neither colde nor heate. If thoſe Ethnike philoſophers or louers of wyſdome, had ſuche care of the weake ſtate of mankynde (being infidels.) Oh what care

ought

ought one Christian brother (the louers of Gods truthe) to haue one of an other, euery mā in his vocation and state: for he lyueth euil after the minde of *Tullii*, whose iudgement the wyse euery where allowe, that lyueth not as well to the profite of other as for him selfe. In consideration wherof all artes were diuersely deuised, that euery man in his state and vocation, might particularly and seuerally agree to ayde others vniuersally, these thinges daily remembrrd, and howw many both singularly learned and of excellent wittes, hath written some of herbes symple, some of medecines cōpound, yea and that for most infirmities, as that venerable doctour maister Turner, in his two tomes of herbes, very singularly: and that zelous man maister Bullin, in his Bulwarke, where he hath also teduced Nicholaus the Apotecary, out of latten into the Apotecary Englishe. Neuertheleſſe, the chiefe matter of fewe or none, hathe bene touched, reseruing that worke called the Castel of health, compyled by rhe late learned famous knight, sir Thomas Eliot; wherin briefly in Englishe be shewed the thinges naturall, not naturall, and the thinges against nature, for

full

full well he knewe litle auailed lyme, morter, ſtone, timber, &c. lacking the plat or forme of building, and a workmã that hath knowlege in the archetecture or workemanſhip of it, obeiyng the minde of Galen, which ſaieth that medecine doth nothing profitte without firſte be knowẽ the ſicknes, then the cauſe, the time &c. And where as nowe the worlde is ſo repleniſhed with an infinite nombre of bookes, daily ſet forth euery where in all languages. I ſhall ſeme perhappes to take a matter in hande ſupertluous, and nedeles at this preſent time, to ſet out ſuche a worke as this is, eſpecially touching this θεωρητικὴ, or ſpeculatiue parte of phiſick, conſidering the worlde is peſtered not only with a ſuperfluous plenty of thoſe πρακτικὴ, but of all other treatiſes: ſo that bookes may ſeme rather to wante readers thẽ readers bookes. Howe be it, I doubte not but many good menne doth both perceaue and inwardly bewaile this inſaciable gredines of writing and printing, whiche to ſaye the truth, for my part, I doe as muche lamente as any man els may doe beſides, by reaſon wherof I woulde

Theoricke

Practicke

no man

no man ſhould thinke, that vnaduiſedly and with raſhenes I haue here attempted this enterpriſe: For aſſuredly I haue bene not onely doubtfull but alſo both baſhefull and fearfull with my ſelfe for ſetting the ſame abrode. And why? for I perceaue very well, howe learned this age of ours is (not only in forraine realmes but alſo in our Vniuerſities and noble colledge of London; As alſo in the princes chāber.) And I wold not tel what the ſecret and cloſe iudgmēt of reders wold determine, if ſodainly one ſhould preaſe in with others, taking vpō him the perſon of a writer in the ſight of all men, which were not ſuffiencitly furniſhed with ſuch ornamēts and graces as ar requiſite to the accōpliſhing of ſo weighty indeuours, which woulde not vtter ſome matter excellent and finguler, and ioyning thinges together not only neceſſary, but alſo profitable for the condicion of time, with like gifres of vtterance, ſatiſſie & encreaſe the enduſtrie of the learners, the vtilitie of the ſtudious, and the delight of the Readers. Whiche vertues the more I perceaued to be wanting in me, and that the moſte ſorte learned, commende nothing but their owne

artes

artes, the others as they fancie or fauour not, the leſſe I durſt be bolde to become a wryter. But agayne on the other ſyde, when I wayed with my ſelfe, how great an vtilitie the demõſtration of ſo comõ infirmities as this our age poſſeſſeth, to no ſmall langour and daunger, (and of none conſidered in this order) and that alſo he is more worthy that fighteth for his countrey on foote, then he that flieth away on horſeback) I thought it not to bee neglected that the daungers and formes of them ſhoulde be buried by my faulte in the lake of forgetfulnes. My thought ſomewhat was to be ſaide therin for their ſakes that are oftenеſt moleſted therwith (as who hath not almoſt bene of late daies or their famylies) if it wer not to be done in conſideration of my dutie, and then in this caſe, the manifold nũbre in bookes ought not to haue brought hinderance, but that thinges worthy of note in dede, might be publiſhed & ſet abrode to the behofe of all men: And beſydes we muſt doe all that we can, to ſet out profitable matters, that the numbre of trifeling traſhe, and tong trikes of trachers, may growe out of remembraunce, and ſo be diſmiſſed.

All theſe thynges wayed, I haue thought good (gentle Readers) to ſhewe the diuerſitie of all ſuche ſickneſſes as are conteined vnder the names of feuers or agues, with the diuerſitie of names, bothe in Greke, Latten, and Englyſhe, deuiſions ſimilitudes, cauſes, ſignes, the tymes and perſones, when and whome, they doe moſte moleſte, and ſoneſt &c. to the ende that the daunger of them almoſt raigning euery where nowe a dayes, may be vnderſtanded and knowen in this treatice, the whiche I call the Dyall of Agues: For as the prouerbe ſaieth he that is warned is halfe armed. And herein truly may you ſe the nature of agues, as in the Dyall the naturall tymes of the daye, either enſuing of the burning or inflamation of the ſpirites, humors, or ſolides, in thre ſections or deuiſions, accordingly, and that with no leſſe breuitie then ſufficiently: if with deliberation in iudgement it be debated, and not raſhely paſſed ouer: for aſſuredly it is the greateſt matter in phiſick to iudge certaine of any ſicknes, and not as I haue knowen many ſaye, I ſhall ſone helpe this matter, it is but an Ague, it is a but in dede. But death thou mighteſt as wel ſaye al-

moſte, for there is no more daũger in any ſickenes of death, nor more harder rightly to be deſerned, then is moſte agues, vnles they be wyſely handled, as well of the ſick as of the miniſters therof. In brieſe, I truſt I haue in this no leſſe ſhewed my good will and zeale towards my countrey, in ſignifiyng to you the perill, then he that helpeth in peryll, for it is ſaide of olde, I knowe: is better then to ſaye I woulde I had knowen: for had I wyſt, often cometh to late, and ſo to truſte in medicine geuen without cauſe, wherfore many periſhe therfore, and then it is no medecine, but rather poyſon. Here perhaps ſome wil ſaye, why ſyr; ſhew you not what medecine is good then, to that this I argue, is it for one or many, in one region and climate, or in ſundry, of one complexion or of diuers of one age, of one diet, of one ſtrengthe of nature, of one cauſe, all of one ſicknes & degre, at one time, of one parẽts &c. no truly, why thẽ if you cãnot make this agre foral alike, how cã you make a medcine agre for al alike, whẽ you cõſider not the diuerſities, cauſes & qualities aforeſaid: & who cã do that I pray you (ſir haſt waſt) not knowing what he mai be that is ſick

when, nor where, young nor olde, ſtrong nor weake: ſeing then that this can not be knowē, but at that inſtant when it chaunceth, and that of none but of the maiſters and miniſters of nature, whiche aswell for their moſt profound profitable knowledge in the intelligence of the workes of nature, ſinguler wyſdome, and large ſcope of doctrine: be this wiſe defined of the prince Hippo, in his booke of *Probit*, in theſe wordes, ſaiyng: *Medicus vir ſapiens eſt, & Philoſophus deo ſimilis:* whiche is thus muche, a Phiſition is a ſapient man, and a Philoſopher lyke vnto god. Galen confirmeth the ſame in his boke de *Cognoſc. & curandi animi morbis*. euen ſo doth Benedictus Victorius, in his preface to his booke *Empirica*, dedicated to Iulius the thirde, and the excellent wryter Homere in his Iliades, this cōmendeth the Phiſition in a verſe of his owne language.

Ιατρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων whoſe ſence againe in our language many be this, one man a Phiſitiō only, preuaileth in ſondry vertues, where many other man fayleth. *Amatus Lucitanus*, in his treatice of *Criſis*,

Crisis saieth very truly howe that the Phisition is a liberall artificer, rather considering thynges in *Latitude*, than in the pointe, and these are his owne wordes. *Medicus artifex sensualis est, res in latitudine cõsiderans & non in pũcto.* Why then sir I praye you? for no scorne, what is that, so many ignorant wiues babbleth, so many pelters prateth, so many Rogers and makeshiftes marreth: to the derogation of an arte moste worthye, and Ministers so necessarye. Alas, nothinge respectinge the lawe, honestie, nor wisedome, whiche the Latines call *Sapientia*, the Grekes σοφία, we wisdome, as touching knowledge as well of God, as of man. as affirmeth Tullii in his offices, in that whiche muche les is, they neglecte prudence, of the Grekes lerned φρονεσις, of vs worldly policie: whiche conteineth knowledge humaine lawes, gouernmentes and experience of thinges to be desired and fled, nothing sparing to spill, for their owne spoyle, whiche is the chiefe cause that I so commend or set forth the approued and graduate of Phisick, and not of my vaine glory, nor yet of my flattery. But as

me thinke, it is neceſſary that they be cõmended as they are, and the others reproued as they deſerue. For by the ſufferance of ſuche doinges, the worthy profeſſors cometh in contempte, with the vnworthy (as I reporte me to you.) As Boleyne hath in Englyſhe verſe, moſt liuely depicted in his Dialogue, betwene ſorenes and Chirurge, wherunto you may reſort: and I ſhal returne to my former queſtiõ, in that they ſaye it is medecine. For is not wol wol, ſoft ſir take me with you, But not clothe, nor clothe is not a cote afore it be made, and reaſon were to take meaſure before it be ſhaped: euen ſo it is wiſdome to knowe the ſickne: before it be taken to cure, and the partes or circumſtances of the arte therto apperteining, whiche is deuided as the learned Phiſicions writeth into theſe fiue partes, whiche of the Grekes are thus termed, φυσιόλογεκη, υγιεινη, παθολογικη σημειωτικη, & θεραπευτικη. φυσιολογικη, ſignifieth natural knowledge, whiche ſheweth wholly the nature and conſtitution of mans body, as of what elementes, humors, ſpirites, temperamentes, partes, faculties, and

and actions, & to this part of phisick belongeth these workes of Galen, *De elementis. De temperamentis. De facultatibus. De fœtus formatione. De semine. De placitis. Hypp. & Platonis De administratione Anathomica, De vsu partium humanæ corporis:* and all suche other workes of that sort, and these be called in latten *Naturales libri*: that is in Englishe, natural bokes, for because they entreat of these seuen thinges naturall, as Elementes, Complections, Humors, Members, powers, Operations, & Spirites. The other ὑγιεινὴ, signifieth in Englishe, thinges not naturall, as aire, meate, & drinke, sleape and watche, mouing and reste, emptines and repletion, and affections of the minde, whiche entreateth and sheweth of the preseruation of health, and howe by misusing of them sickues is enduced, to whiche perteineth these workes of Galen, *De sanitate tuenda, De alimentorum facultatibus, De boni & mali succi cibis* and suche like.

Thirdly, παθολογικὴ, and by an other name ἀλλοιολογικὴ, signifieth in Englishe thinges against nature, as sicknesses, cause of

 sicknesses,

ſickneſſes, and accidens which followeth ſickneſſes. Whiche theſe woorkes of Galen ſheweth and ſuche like. *De morborum et Symptomatū differentiis.* and ſuche others of that kinde, as Siluius Tabels vpon the ſixe bookes afore reſited. Fourthly σημειωτικη, ſignifieth indicions, or ſignes, by the which may appeare the body moleſted, or diſeaſed, paſt, preſent or coming, ſo that it may be aforehande of thē pronounſed healthfulnes, vnhelthfulnes or nether, and of this part of phiſick intreateth *Hipp.* and *Galen*, in the woorkes *De preſagiis. De laborantibus locis, de iudiciis, et de iudiciis infirmitatum ſecundum lunam, de diebus decretoriis, de differentiis febrium, de prenotione, de differentiis pulſium, et de predictione expulſibus*, and all ſuche others of that ſorte, of the whiche chiefly I commende Siluius comentar. *De ſignis omnibus medicis, hoc eſt ſalubribus inſalubribus, et neutris.* Laſtely, θεραπευτικη, which ſheweth the way to expel ſicknes, and reſtore helth. In fewe wordes the order and methode of all curation.

Theſe fiue partes of phiſick are conteined vnder

vnder ſpeculation and practiſe, that part ſpeculatiue, called as you haue hard contemplatiua, as ſayeth Galen lib de optima ſecta ad Thraſibil. is where knowledge is ſought without any act or worke done: as are theſe recited partes of Phiſicke, declaring the conſtitution and vniuerſall nature of mans body, and that whiche ſheweth the thinges againſte nature, with that whiche ſheweth the ſignes as you haue hard But practiſe is that part which putteth in vſe the afore recited partes, to thend to preſerue health and expel ſicknes, through the helpe of the other partes not natural. and therapeutical. It may be wel called practice, whiles the Phiſition or Chirurgion is a healing. But when he hath heled, it is called of the grekes ποιητικη of the Latines factina, of vs, cured or done as may to all euidently appere, in practice, it is not ſo, for that whiles the worke is not done, ſo that whatſoeuer practice is made, and no act remaining behind ther of, maye well be counted practice, but not poetik, therfore me think theſe common practiſioners haue no great cauſe to glorye in this

word

ſickneſſes, and accidens which followeth ſickneſſes. Whiche theſe woorkes of Galen ſheweth and ſuche like. *De morborum et Symptomatū differentiis.* and ſuche others of that kinde, as Siluius Tabels vpon the ſixe bookes afore reſited. Fourthly σημειωτικη, ſignifieth indicions, or ſignes, by the which may appeare the body moleſted, or diſeaſed, paſt, preſent or coming, ſo that it may be aforehande of thē pronounſed healthfulnes, vnhelthfulnes or nether, and of this part of phiſick intreateth *Hipp.* and *Galen*, in the woorkes *De preſagiis. De laborantibus locis, de iudiciis, et de iudicijs infirmitatum ſecundum lunam, de diebus decretoriis, de differentiis febrium, de prenotione, de differentiis pulſium, et de predictione expulſibus*, and all ſuche others of that ſorte, of the whiche chiefly I commende Siluius comentar. *De ſignis omnibus medicis, hoc eſt ſalubribus inſalubribus, et neutris.* Laſtely, θεραπευτικη, which ſheweth the way to expel ſicknes, and reſtore helth. In fewe wordes the order and methode of all curation.

Theſe fiue partes of phiſick are conteined vnder

vnder ſpeculation and practiſe, that part ſpeculatiue, called as you haue hard contemplatiua, as ſayeth Galen lib de optima ſecta ad Thraſibil. is where knowledge is ſought without any act or worke done: as are theſe recited partes of Phiſicke, declaring the conſtitution and vniuerſall nature of mans body, and that whiche ſheweth the thinges againſte nature, with that whiche ſheweth the ſignes as you haue hard But practiſe is that part which putteth in vſe the afore recited partes, to thend to preſerue health and expel ſicknes, through the helpe of the other partes not natural, and therapeutical. It may be wel called practice, whiles the Phiſition or Chirurgion is a healing. But when he hath heled, it is called of the greekes ποιητικη of the Latines factina, of vs, cured or done as may to all euidently appere, in practice, it is not ſo, for that whiles the worke is not done, ſo that whatſoeuer practice is made, and no act remaining behind ther of, maye well be counted practice, but not poetik, therfore me think theſe common practiſioners haue no great cauſe to glorye in this

word

worde practice, colouring all their doings vnder it, as thoughe a house might be builded without consideration of the plot, or a gunne, bell, or potte without a mould, whiche is the scope in all artes, firste to be iudged, as euerye good artificer & wise mā knoweth. But nowe this last part or scope of curing in our latter deuision afore shewed. Therapeutike, is deuided againe into three partes, into Διαιτητικὴ Φαρμακευτικὴ and Χειρουργικὴ, this worde of the grekes Διαιτητικὴ called of the Latines victus, of vs diet, you shall vnderstande is not as the ignorant sort dothe take it, onely of meate and drinke, which nowe a dayes more nisely then either wisely or prudently, is called Phisicke of the kitchin. And yet I knew neuer Cooke so cunning, that had the perfect knowledge of all the fixe thinges not naturall, expressed in oure former seconde deuision. Neuertheleste I thinke there were neuer better Cokes then be at this day. Notwithstanding from henceforth you shal know the learned in phisicke onely knoweth what dyet is, and howe it shoulde chieflye of the

sicke

ſick be vſed, and is this wiſe defined, Diatetike eſt quæ victus ratione morbis medetur, which is thus, diet is where by thorder therof ſicknes is cured. And thus I wiſhe to be noted from hensforth of them that knowe it not, dyet to be not only ment of meat and drinke, But aſwel of al the ſyx thinges not natural afore expreſſed. which after iudgement of the ſicknes by the phiſition, ought to be apointed, or els it may better be called goſsip not, then phiſicall diet, φαρμακευτικὴ of the Latines is called Medicamenta, in Engliſhe medicines, & is this wiſe defined, Pharmakeutike eſt, quæ medicamẽtis. intra & extra corpus admotis medetur, which is thus medicine is where medicinally it is aptly miniſtred to the body inward or outward, yea & that either ſimple or compound. But that medicine whiche inwarde is receiued to heale ſickeneſſes, is termed of the old Greke writers, as affirmeth Galen lib. 1. de Antidotis ἀντίδοτα, of ἀντὶ καὶ δίδωμι quaſi aduerſus vitia data: & fœminio genere Antidotos appellarũt. Hier. Mont in his Conip. cu. taking al men for his witneſſes of the digny-

tye

tie in medicine, hath these wordes. Medicamentum omne id dicimus quod naturam alterare potest, which is thus to be vnderstanded, medicine al men sayth, may alter nature, the diuersitie of kinds & formes therof no doubt varieth, as doth diseases, the which Fuctius prudentlye yea rather wiselye proueth. lib. 4. de compo. Med. saying, Variantur medicamenta pro morbi diuersitate, nunc hæc, nunc alia requirentis, that is medicine varieth as doth the sicknes, now one kinde of medicine, anon another. And the sicknesses, the names causes and signes thre hundreth and odde, troubling man may appere in my boke of sicknes it self: whiche as opportunity may serue God assistinge, may come to light.

Last of all χειρουργίκη, of vs Chirurgerye, is this wise defined quæ manibus medetur, wher the hand healeth through the worke therof, & to thē that exercise these thre curatiue partes of Phisicke is required not only the knowlege of the volums afore recited: but also these folowing of Hipp. Galen. &c. de aphor. de victus ratione morborum acutorum, de natura stirpiū, comp. Medica, secundū locus et gener.

lib.

lib. therp Methodi. 3. 4. 5. 6. comment. 4. in lib Hip articulis. de fractur, de vulner. & vlceribus, cap. lib. 3. 4 de iugenio ſanitatis. &c Paulus Agineta lib 6. and of late Iohannes deuigo, Tegaltius, Fuctius, all excellent writers, beſides other infinite, the which as wel for the auoyding of tediouſnes, as alſo beinge in theſe expert, are not greatly requisite (in my opinion) ſo that I paſſe them ouer, vntill my firſt methode to the Phisition come forth, and therin the chapter of art, theſe thre laſt partes, or ſcope of them ſhalbe demonſtrated at large, the vſe and abuſe With all the approued authoritye moſt in vſe. Now maſter waſt how eaſy your requeſt is to be aunſwered touching medicine and what profit of the ignorant miniſtringe therof, you maye haue as you muſt nedes be. Notwithſtandinge, for althoughe you knewe the full of ſimple and compound medicines, the whiche ſimple medicines we call ſimple, that of his owne nature or propertye healeth alone, and that twoo maner of wiſe, thone by eſſene thother by ſtrength. That which healeth by eſſene is not certainly knowen by any ſcience but artificiall, coniecturall by his accidence

dence & hid property. The cõpound is knowē by his nature, & by his effect that it worketh in heling the sickly, whose cõposition in these thre reasons cõsisteth, in the pleasantnes of the medicine, also in the quãtity & in the forme, in the delectablenes as it may best like the paciẽt In quãtity after the measure, weight, or faculty of the medicine, in the forme as it is nedeful to be ministred inward or outward, as the case requireth, & according to the place affected, healing, coling, moistening or drying, in the first, second, third, or fowrth degre, attracting, retaining, alterating & expulsing, through the working powers, or natural faculties, which of the Grekes is termed ἑλτικὴ, καθεκτικὴ, ἀλλοιωτικὴ, & ἐκκριτικὴ, & so of the rest, forseing color, case, time, age, regiõ, nature, siknes, diet, art, & times, mutaciõ, be noted afore any medicin be exhibited, whether it be repercussiue, termed in greke ἀποκρουστικα in Latin repercussiẽtia or drawing, termed in greke ἑλκτικα in latin atrahẽtia, or discussīg, termed in greke διαφορητικα in Latin, discutiẽtia, or opening, termed in greke ἀραιωτικα

in

in Latin aperiēt. or stopping, in greke. ϛεγνοτικᾶ in latin obstruētia, other rarefiyng, termed in greke ἀραωτικα in latin, rarefatiētia, or some thickning, termed in greke. πυκνοτικα in Latin, densantia, or shittinge, in grek. εμπλαϛικα in Latin, obturantia, or lousing the boundē meates, termed in greke. εκθαρτικα in Latine, mealus repurgantia, or driuing forth, termed in greke. ϛπιτικα in Latin extergentia, or softninge, in greeke. termed μαλακτικα in Latine emollientia, or hardning in greke termed σκληϛμμοντα in Latin indurātia, or wiping away filthy corruption, in greke termed. ἐκπυησκοντα in Latine, suppurantia, siue pus mouentia medic. or making blisters or escars, in greke termed εσχαρότικα & καυϛικα in Latin adurātia, or puttifiyng, in Greke. termed. σκπτικα in Latin, putrefacientia, or absūming, termed in greeke. χαδαιρετικα in Latin. detractoria, or prouoking vrine, in grek. termed, διουρητικα of the Latines mouentia, or mittigating paine, of the Grekes named ανωδινα

of

of the Latines dolorem lenientia et mittigantia, or sleping of the grekes υπνοτικα of the Latines soporifera, or astonied termed of the grekes καρωτικα of the Latines stupofacientia, other some againste venim called of the gre. ἀλεξιτηρια και ἀλεξιφαρμακα or purging termed of the grekes καθαρτικα of the Latines purgatoria, and so of others to tedious all to be accompted, supposing thys & Fuctius former solution may suffice to shewe thy follye in vsinge fac simile as the wise and learned in Phisicke can iudge, for it is an old addage, as true as it is auncient, that de arte non iudicat nisi artifex: of arte none can iudge but the artificer or workman.

For although Hipp. and Galen wrote in greke Auicen and Mesne in Arabike: and the Romaines in Latin, as manye worthye men hath done in Englishe which was their proper and mother tounges. Whereby verely they gate for their country immortal fame: throughe their industry for the common vtilitye, as firste and chief of the Romaines Tulli, and after others

daily.

daylye, where if they had not ſtill ſtudied for the auauncement of eloquẽces and ſcience aſſuredly in natural vnderſtanding, they had ben inferior vnto vs. Seing then gentel readers that our capacities (be it takẽ of you without vain glori as it is mẽt of me without flattry) is able in time to deuulgate the like profit & renown to our countrey, Why ſhall we ſo imbaſe the laude of our language. As not euerye man in his calling to the beſt of his poſſe, doe what he can for his country, ſeing alſo (god be praiſed) we hang on none of their ſleues. Hauing a moſt lerned imperial prudẽt pearles princes, whoſe life God graunt as long to continue, as God hath conſtituted mans life, or womans to ehdure. Oh ryal hart of thy father Henrye the eight moſt mighty, oh noble brain, ſetter forth of all vertuous doctrine and laudable ſtudye, yea in open præſence of thine Vniuerſitye, to the encoragement of all hartes truſty, and extirping of iniquity. In commendation wherof my penne can not write ſufficientlye, wherein Hartwell in Latin verſe hath done excellently. But now gentel readers notwithſtandinge the afore recited writers didde write Phiſicke in

their owne tounges, yet neuertheleſſe not to that ende it ſhould be practiſed of none but of the ſkilful ſtudentes licenſed for it, and to ſaye the truth, none coulde nor yet can, for not the knowledge of tounges: but the perfectnes in Artes is the cauſe of cunning, as maye appeare very well by infinite number that can ſpeake Hebrue, Greke, Latine. &c. yet no Poetes, Deuines, Lawiers, nor Phiſitions. For althoughe Homer and Demoſthenes were as good Grecians as Hipp. or Galen, yet of Phiſicke they were ignorant. And where as Ambroſius and Eraſmus were great Deuines, and as good Latines as Fuctius or Fertelius, yet in phiſicke they were more vnſkilfull, and euen ſo of oure Lawiers ciuill and common. Notwithſtandinge their great prudence, in Phiſicke they haue ſmal iudgement. Wherfore ful wel knew the moſt ſapient, prudent and inuincible, late, famous king Henry the eight, with al his honorable Parliament, who made an acte that none ſhuld vſe Phiſick, but ſuch as were ſtudyed & admitted by the vniuerſities or the noble College of London, yet for lack of due ſenſors not put in execution effectually. Alas the more

is the pity, for albeit the sacred scriptures be in Englisſh, yet the order, preaching and teaching therof doth appertaine to the holye Biſhops, ghoſtly preachers, and deuout readers for the ſame, ſtudied, elected and appointed, hauinge liuing for the ſame, as reaſon is, who ſerue the altar, to liue of the altar, after euery mans vocation and ſtate, whoſe offices are as well to the vttermoſt of their powers to inſtructe and guide the ſoules of humaine creatures to euer laſting ioy, as it is the Phiſitions office, to preſerue health (being thereto called and rewarded) as to propulſe ſickenes, and prolong life. To the which heauenly fruition & this worldly fœlicity, the eternall Trinity in vnity aſsiſte vs, the which indeuiſible Trinitye, if a Carter caſting aſide his whipſtock, ſhould forthwith take vpon him to diſcus Quicunque vult, I doe not doubt but the ſacred deuines wold thinke that he woulde make a confuſed medley of ſo high and ſo holye a miſterye of our ſaluation. And alſo who is ignorant, that any Attorneys, pleaders, Sergeants or Iudges, in Court be admitted, but ſuche as be ſtudied, elected, and for the ſame created: euen ſo likewiſe after the

minde of Galen in his. 9. Therapeutike, saying that it is not lawful for any to vse our arte, vnles first he haue speculation of Philosophy natural, with knowledge in the Mathematicall sciences, and of al the workes afore prescribed, and besides that se the same perticulerly practised probally. And hereof this one thing gentel reader, I thought good to admonish thee, that notwithstanding, all this great cunning to redresse sicknes doth profit nothing vnles the pacient obey his Phisition, for these are Mesnes wordes in his Canons wherunto all phisick & reason agreeth. Eger quoque obediens medico sit oportet tanquam seruus domino debet in nullo proprie indulgēdi voluptate vnde ijs qui preceptis non obsequntur medicinātium consilium dandum non est, whiche is thus much: Euery where the sicke man must obey his phisitiō, as a seruant his maister, folowing nothing his licentious wil, and where such be that wil not obserue these precepts, the counsel of phisick is not auaileable, nor to be shewed, for if the Orgāne pipe shoulde resist the musitions: sounding but what note he listeth, there the musition should make but sclender melodye,

no

no more can the phisition where the pacient is repugnant to his wil, make any sick helthy by art assuredlye as I suppose, neither wise or prudent man hereof doubteth truly, and as for the ignorant, verily their vain words, yea now and then presumpteously on the ale bench and gossiping cup, are of no more credit, then the blinde to iudge colours is to be allowed, and where the blinde folowe the blinde, they fall bothe into the dike. Neuertheless there be many in these our dayes that contemneth the moste cunninge phisitions (and why) for that they heale not as many, as they are sought to, whether they be past help, or wil not obserue the phisitions counsell, whiche is not onlye an expectation against al reason and good maners but also an vngodlye thing. And some againe on the other side, be so phantastical, that they wil aswell credit them that neuer red any part of phisick, as he that can say and do therin exactly and artificially: of the which oportunity now well seruing I shal shewe you a notable case, and worthy to be noted in golden vellam at an example for all men to mark, omitting diuers others that hath happened in my time,

in diuers places of Englande, ſuppoſynge thys one for all wyſe menne ſufficient. A certayne Gentilwoman of Linſe in the countye of Lincolne Menſ. Decembr. Anno Domini. 1563. being craſed or ſomwhat moleſted (but meat whole after their Northen phraſe) with a melancholy humor, enducing fancies to the brain or animall faculrye (the workynge power of the minde) and beinge desirous to bee helped thereof, where no doubt, ſome learned counſell and warme brothes hadde and obſerued, wold eaſelye haue reduced the braine to his former temperance. But ſhe making her mone to ſome of her goſſippes thereof, foorthwyth ſayeth, I knowe where a trim woman is that can quickly helpe you, yea can goſſip, yea forſmoth, ſhe is a cũning phisitiõ, her father was a ſtraunger, yea they ſaye a Iewe, and ſo is ſhe (was not this think you a good reaſon if Willyam Sommer wythoute his babell ſhoulde haue made it to proue her cunninge in artes) well Goſſyppe ſayeth the craſed, I praye you that ſhe maye bee ſent for, and was, whyche came eaſely, and being then commoned with all of her faculrye, ſhe could ſaye nothyng, for her

her knowledge was forsoothe in a straunge tounge, and yet she spake well Englyshe, but she had no Englishe to vtter her knowledge in Phisicke, for howe can one expresse that knowledge which he hath not, wel, notwithstandinge to the cure she attempteth, as right as a Rammes horne (for alas she knewe not what it meante) for howe can one speake that language he neuer harde, or vse the art he neuer learned. Neuertheleſſe wyth a simple herb she proueth symple in dede and you knew al, for a compounde disease (as I was enformed fully of the malady afore) fixing a name for it, calling it selfe heale. A trim medicine in dede, for a man kinde beare, and as I learned afterwardes, it was bearefote in dede, and that the good gentilwoman shoulde haue and had for certaine dayes stamped in ale and strained and therof euery morning for the space of. ix. daies cold, she should and did drink a great draught of a pynte or more, But by your leaue before that time was expired, the signe came to the harte, and the moone chaunged, beynge then in vacuo cursu, alas, alas, she dyed of her naturall yssue euer flowynge immediatlye after

her

her drink, what deſerued this practiſing common woman ſay you, and ſuche like roginge men, with that ſect of witches, wiſard, or rather daringe diſardes, whereas the cutpurſe is hanged that bereſteth only ones money: this bereſt the good and godlye gentilwoman not altogether of her money, but of her life alſo, & thus I end of this præface, deſiring you al gentel readers to take this libel of agues in worth vntill my methode may come forth to the Phiſition of his qualities and office, to the ſicke man of prædiction and Criſis, and the ſickneſſes themſelues that hath happened to man or woman (only theſe feuers herein reherſed excepted) In the which brief mention maye appeare, what is required in perfect curation, and that I ſhal not omit (god aidinge me) if I perceiue this my ſmall labor well accepted of the honorable magiſtrates, worſhipful phiſitions and learned (otherwiſe I am eaſy to be reformed) for I neyther deſier glory nor gaine: But that men ſhoulde deme well mine entent, as knoweth God who ſend vs all of his grace.

Amen.

A DYAL OF AGVES

very profitable for al men, compendiously compiled by Iohn Iones Phisition.

¶ Of the simple Diaria feuers throughe the inflamation of spirites. Sectio. i. Cap. i.

WHEN as in thys treatise I entend to declare thoccasion of Agues (almost no degrees excepted that in our time it hath not vexed) it behoueth fyrst to define what an ague is folowing Cicero, which saith that euery thing which we purpose to speake of must rise of his definitiõ. an ague is nothing els but an vnnatural heate or caliditie, which taketh his beginninge at the harte, disperseth all ouer

Lib. 1. de offic.

Definitiõ.

ouer the body by the artiers and veines, and so hurteth the actions therof. Thys laste parte of the definition is necessarily adioined to the same. For although a mā be made hotter thē he was before (as it often chaunceth to dauncers, rūners, labozers and leapers. &c. yet it can not be said to haue an ague, vnles the calidi-tye oz heat be so much encreased that it greatly hurte the bodye, and manifestly hurte the actions of the same. But although the differences of feuers be diuers, yea and sundzy, partly growing by thessence of the same, partlye by accidēce as appereth by those thinges whiche Galen writeth. Albeit that whiche procedeth of matter wherin calidity is kind-

Li de diff. feb

led

doth pl

15 Without the vel-
selles, so is it an In-
terpolate, wherin if

17 02

23 Feuer Hecticke

02 consuming feuer.

18 02 q
quartan
tynge.

24 Paralsmus.

led vnnatural, is of al other most in vse, where vppon as there be thre things as Hippocrates wri- Lib, 6. Epid, sect. 8. Aph, 8.
teth, wherof our bodyes be constituted or made, namely things conteining, thinges conteyned, and things making force, this is said of Solide partes, humors, and spirites: and the spirites naturall, vitall, and animal, are nothing els but an airye substance, subtil, stirring the powers of the bodie to performe their operations, the first takinge his beginning of the liuer, and by the veines whiche haue no pulse, spreadeth into ỹ whole body, thother procedeth from the hart, and by the artiers or pulses is sente into all the bodie, the last is ingendred in the braine, and is sent by

the

the sinewes (through the body, and maketh sence or felyng) so al so there be thre kindes of simple agues, for why, if an immoderate and vnnaturall heate be kindled in the spirits, this of the grekes is called ἐφημερα of the Latines Diaria, in English an ague of one daye, which may well be likened as sayeth Galen, Fuchsius, & Bartholomeus, to hot wind included within a bottell, for as it heteth vehemently the bottell wherein it is put: So the spirites chafed wyth an vnnaturall heate, more then nature can beare, inflameth al the body wherin they be conteyned, it is called Diaria, bicause it hathe but one accesse, and endeth by his owne nature in the space of one day, if it be duly handled

Deuision.

Names Ephemera

Inst. Med. lib 3, Sect. 1, lib. 7, de infir. ca 33

dled. Benedictus Victorius sayth, and also Isaac that it is called Ephemera of Ephemeron, a certain fishe amongste the Grekes that liueth but one day, of the which also writeth Aristotle, and truly by this reason it is called an exquisite, true and symple Diaria, which cometh when as wout any rottēnes, the spirites waxing hot and burned aboue nature. The which happeneth by many meanes, as of binding quality of the flesh, or thickenes which letteth ẏ accustomed effluxe of vapors and spirits, the powers sodainlye stopped, the whiche bycause it is hot and sharpe, therefore it causeth the feuer through lassitude and vehemēt werines, as also sheweth Siluius, and as

Doct. emp de feb. cap 1. li. de feb

lib. 6. de animalib.

Causes

Tab 2. de caus. mor, I haue often marked to be true. Furthermore, watches, crudity, sadnes, feare, anger, greate cares of the minde, burning of the sun, cold, famine, drũkennes, impostu

Oedema. matiõs, of ẏ grekes termed οἴδημα, & of the Latines, of the Barbarians vndimia, of vs byles or pushes, of these and such lyke causes which may kindle the spirits is this Feuer engẽdred. The sig-

Signes. nes by the whiche Diaries bee knowen are double, for certaine be cõmon to al Diaries, certaine perticuler: of common there be syxe in number, of the whyche the pulse is the first, for in al Di-

Lib. 3 de pred. puls. aries as Galen sheweth: ẏ pulse is chaunged into greatnes, swiftnes, often as muche as in theym exquisitly do kepe that equality,

softnes

softnesse and order, which is according to nature, another common signe is brine folowing altogether that whiche is according to nature, or doth littell varye from the naturall state. Water or pisse accordinge to nature is of somewhat subred cholor, of a meane substance, in the which, that which is resident in the bottom of the brinal is white, light and equall, as I haue often perused: thirdlye the qualitye of the color, which in all Diaria feuers is pleasant and gentell: fowrthly the maner of solution, for euerye one is dissolued into breathes, or goeth into fumes or copings, vapours, and gentel sweates: fiftly Symptomate or euyll accidence there is none, for neyther vehement

ment dolor of the head, ventricle or stomack, or other partes, lothsomnes of meates, vnquietnesse, thirst vnquenchable, or any such like: first bicause al Diaries come of extriusecall or outward cause, which of the Greke Phisitions is called προκαταρκτικα, of the Latines Primitiua, al the which Galen doth more at large demõstrate, or shew farther the signes by the which euerye Diaria is knowen perticularlye be these. They which haue the Feuer of watches, vitious humors accompanieth theym, swellynge of the face, greif in mouing of the eyes, scarcely lifting vp the lids, much moysture of them, and smal pulses. For watches letting concoction as Hipp. saieth, and Regimẽ sanitat.

Lib. 1. ad Glanc. cap 2. lib. 1 de differ. feb. cap. 7. lib. 2. de Iud. cap. 13.

lib. 2. de vict. acut. morb. aph vlt. Reg. sanit. sal. fol. 7.

ſanitat. ſalern. alſo, cauſeth rawe humors and vapors ingendring ſwolty heate, cauſing Feuers, as ſayth Auic. reſoluing the bodye: wherebpon there folowety euyl colour, ſwelling in the face, moiſture of the browes, ſcarcelye lifting them, for through watches the braine and inſtrument of the ſenſes, as full well ſayeth Siluius vpon Galen be continuallye exerciſed, wherebpon more faculty of the animall ſpirit is abſumed or waſted, which at laſt is reſolued & ſpent in doing actions. &c. whiche the Grekes call ενεργεια, the Latins Actio, we operations or working, by the whych as teſtifieth Galen, is made the efficient mouing procedinge of facultyes, & facultas, of the Grekes is ter-

Diſt. 1. li. 4. cap de purr.

In comet. de ſig. inſalubr. lib 1. de cauſis ſympt.

Lib. 1 de natu. facul & lib. 1. Therp. Methodi. cap. 6.

med Δυναμις, of vs powers. Wh
che Galen witnesseth to bee no-
thinge els but the cause where of
action procedeth, we shall passe
thys to learned Studientes of
Philosophy and only Phisicke.
For what nedes manye wordes,
watches do let nature from the
office of disgestinge, wherefore
they leaue great rawnes, & lacke
of naturall heat ensweth, of the
which euil humors foloweth: a-
gain puffing of the face, moisture
of the browes, and griefe of the
mouing of them, when as the fa-
culty is resolued, copy of vapors
and humors troublinge. The a-
gue of care, and sorowe, hathe
leannes of the face, of sorow more
bloe, of care more darke, because
the spirits be returned in where
they

they be safely set on fier, and be discussed for the caliditye of the place, and the humors dispersed into vapors, wherby the body in space of time is as well dryed as made leane. In cares & thoughtes they be caried to the heade, in the which they be lesse wasted for the scarsitye of heate, then in the inward body, wherfore they do lesse drye, and than the habit or forme of the same hollownes with dymnesse of the eyes, signifieth both to be affected, but in cares and cogitacions lesser, for the spirits and humors be lesser stirred, in sorowe greater. For the heate of the place resoluinge the spirites and humors, also a certaine want of comly colour folowoth, these effectes, that is the

skin destitute of his naturall colour and blye. They which haue the feuer of wrath and woodnes: they haue neyther holownes of the eies, nor euil color of the face, but their eies seme more to stretche forth, as witnesseth Regimen sanit. salern. the spirites dilated or spred, and for thys reason the face is not uncolored, but rather red, the spirits and humors thyther flushinge, as sayeth Auicen when as the heate cometh thither from the profunditye of the body, it is not onlye caryed thyther. But also to the whole skin, wherevpon the greatnes of the pulse remaineth, euē so signes of ỹ other Diaries comming of the perturbation of the minde, must chiefely be required of the pulse,

Fol. 2.

Dict. 1. ca 1. doct. 3

for

for in sadnes the spirites be carried within, but not gentel, & there they be corrupted, as if they wer suffocated or choked, so that thei be not dispersed forth againe, as in wrath, but do accende or kindel, and consume thē selues with in forth, wherefore in processe of time moisture is wasted, and vertue or strength ouerwhelmed, & for that cause the pulse is littell, feble and rare, bicause it is neyther of necessity nor of strong facultye. In sodeine feare the blud and spirites be quickelye moued wythin, as it were to his spryng and origin returned, and ȳ mind also is troubled, for nature being moued, seketh prouidētly to saue herself, the spirits driuen hyther and thither (as by them as well

as

as I that hath bene in great so-
daine daunger, is well knowen)
and so the spirites are kindeled,
wherevpon swift pulse is made,
necessity prouokinge, the minde
also stirred, maketh the vnequal
and runninge to their braunches,
in long olde sorowes of feare, the
spirits also be dispersed and ver
tue waringe feble, the pulses be
such as we haue said to be in sad
nes. Suche as haue the feuer of
heat or burning of the sun sayeth
Lib.5.de san.tuend Galen, their skin is drye and hot
as that whiche is perched with
the sun, of the whych in this ori-
zon a countrye of oures we haue
no great nede to entreate of, lea-
uing it to the Philitions & inha
bitantes that dwell nerer to the
meridionall line, and hoter Re-

gions

gions as Hispaine and Affricke. They whiche haue the Ague of cold, thei be vexed with greuous distillations, for the colde doeth bind the sonnes excremẽts with in the skin, their flesh also is lesse hot, and the whole body pretendeth greater humor, bicause the accustomed efflure is letted thorow cold, further ther is no shrinking or wrinkling in the skyn of the face. They whiche haue the Feuer through lassitude or wearines, their skin is more dryer thẽ in other Diaries, bicause exercise do drie the body, and exhausteth or draweth the humidytye or moisture of it, their pulses also be vnlyke, for being wexed thorow exercyse abdue measure, sheweth lyttel force of vertue by rea-

ſon of the imbecility or weakneſs thereof. They whiche haue had but ſmall labour, theyr ſtrength not being diminiſhed, haue greater pulſe. They which be corrupted or vexed with Diaria of feare and famine, there is no great tokens required to the knowledge of them. For the cauſes maye be eaſely knowen by the talk of the ſick and their aſſociats or familiars. They which haue the Ague of Vndimia which is an impoſtemation of windy fleume and vaporous, thoſe haue great pulſes, bicauſe neceſſity pricketh, that is feuerous heat, and faculty obeyeth neceſſity (as the prouerb ſaieth) nede hath no law, wherfore they be ſwyft and often, yet haue thei equality of pulſe, bicauſe the

inſtru-

instrumentes be not let neyther by obstruction noꝛ abundance of humoꝛs oꝛ sharp vapoꝛs, neither by cõpelle except there be greate inflãmation, which then is the cause of muche heat, and foꝛthwith of foꝛce a certayne humoꝛ is caried hot from within, foꝛthe to the skin, but yet pleasant, foꝛ it cometh of a gentell matter, foꝛ such agues haue no sharp biting quality, whẽ only heat perhaps of a bile oꝛ puche, and not of rotten fume going oꝛ cominge from the hart, their face is altogether red and pucked vp foꝛ the abundance of heat, and the brine appeareth somewhat whyte, bycause ỹ matter cholericke which ought to make the water moꝛe coloured is translated to the impostume,

postume, and bycause the easines of heate maketh not warme the bludaboue measure, therefore it procreateth not muche choler, whych geueth hygh colour to the water (of the whiche colours in my methode to the sycke manne may be and is shewed at large.) And thus I thinke doeth suffice of this one daye Ague (and yet not vngratefull to the readers) in the which vsinge them selues well, of more griefe or molestacõ are not like to be troubled wyth. But if thei neglect the wel vsing of themselues in these & the Phisitions counsel, it maye chaunge perhaps to a putrid, or Etike as not onlye I haue sene and noted, but as Isaac and Constantine wel proueth.

lib. de feb.

Of the Diaria feuer, or one daye Ague of many dayes Cap. 2.

THere is another Ague of this kind whi che is called of the Latin writers Diaria plurimum dierum that is an Ague of manye dayes bycause it contineweth vnto the thyrd day, and somtimes longer, as witnesseth Galen, yea oftentymes it lasteth to ỹ fowrth day fyft and seuenth, and thus is it thé whych the Latines termeth Synochus nõ putrida. for let none marueil that Galen and other old writers do cal this ague a Diaria feuer when as it is of ỹ substãce of a Diaria feuer for that it lasteth more then one daye, for although

Lib. 2. de dift. febr. cap. 11.

although the name be repugnāt vnto it, yet bicause it hathe one nature wyth others, continuing his fit or perorisme from the beginning to thend, cōtinually for the space of certain dayes, wherfore it is most aptly called a Diaria, especiallye wantinge a more proper or conuenyent name to terme it by. Thys feuer cometh for the thickenes and binding of the meats or ways of the pores in the body & flesh, and as Fuchsius vpon Galen sayeth eyther the small meates obstructed or wynking, or also the body moderately thycked and bounde, the which happeneth of cold, of the temperament eyther of bathes or of medicine to sharpe and feruent, the whych often chaunseth thorow

Lib. 4. de med. met. lib. 9. ther meth. ca. 1

row the ignorance of whō made Phisitions, and of moze weake then wyse practysioners, moze lewd, then learned. Hereto ioyne the receyuers of folysh hardines, sauers of syluer, not sekers of security, hauing nomē not serching foz Rē, and so by thys meanes ỹ feuer of one oz few daies is chaūged to an Ague of many dayes, and from curable, often to vncurable. But such as of helth hath regarde, foreseeth as Galen saith not only these thyngs, but eschueth suche others whych maye in any case molest the body and dry the skyn. For the thyckenes therof detayneth many fumous and slimye excrementes, wythin the body, besydes also that floweth out of them, is very small, so that by

Lib. 5. de san. tuend

by this means this feuer is kindled. Fyrſte thys feuer is knowen by touchynge, by reaſon the ſkin is moze hard and compacte, it is alſo knowen by motion of heate, as wythin the fyrſt courſe is gentel and pleaſãt, after if thou hold thy hand lõger, it is ſharper, for littell breath cometh forth of the ſmal meats or wais of ỹ obſtructed ſkyn, whych carieth the heat outward, and therefoze it is perceyued to be meke: But in ſpace of time it maketh the hand warmer and warmer, ſo that by litle and litle the encreaſe appeareth ſharper. Thyrdly it is vnderſtanded of the brine, neyther conſiſtence, ſubſtaunce, noz coloz is much aliened oz chaunged from nature, the bloud is not very feruent,

uent, nor there is not very much choler, whych maketh the brine coloured (but herewyth always the complection, dyet, age, and tyme muste chiefly be foreseene) Fourthly of the forme and facio of the body, whyche continueth and falleth not lyghtlye awaye, bicause the thickenes of the skin letteth the resolution of vapors and humors. Therfore the eyes be neyther hollowe nor drye, but more permanēt or stedfast, a litle moister then for the natural constitucion. Fiftly of the pulse, whiche is equal, greate, swyft, often and vehemently mouyng continuallye. And thus I suppose to haue said sufficiently concerning the fyrst kynde of symple Agues of the inflamation of the spirits,

wherby

whereby of eche sensible person they may easely be vnderstãded. Nowe it folowethe in the nexte section, of those feuers which cõmeth of putrifaction of humors, wyth lyke compendiousnesse to expresse.

¶ Of the rotten feuers throughe the putrifaction of humors. Sectio. 2. Cap. 3.

THe other kindes of putrifynge feuers, is whē an immoderate caliditye or heate is kindled in the putrifying humors, and trulye in the bodye of man be fower principal humors, whyche continuyng in the proportion that nature hath lymited, the bodye is free from these

these feuers. The principall humor is blud, thē flegme, after choler, last melancholie. The distemperance of blud hapneth by one of thother humors, through the inordinate or superfluous mixture of them, and not of him self, for blud is temperate of his proper quality as saith Hippocrates hauing no contrariety exceding either in heate or cold, or in cold or heate, or in moist or drith, or in drith or moisture, as confyrmeth Galen in his own language, this lest writen καὶ δηλον οτι και αιμα και τον αντον λογον ὁ θερμον και υγρον, ἀλλ ευκρατον The which in our tung may be vnderstāded this, that by aucthoritye and good reason bloud to be neyther

Lib. 1. de nat. huma.

Come. 36 lib 1. de nat. huma.

hotte nor moyste, but temperate. Yet here I muste saye agreing to Galen, although blud be neither hot, cold, moist or dry, yet ꝑ blud of ꝑ veines to be lesse luke warm then the blud of the artiers, and therfore it is likened to the temperament of the spring which is neither so hot as sommer, nor so cold as winter, in my Methode to the Phisition I haue shewed this more large, so that I wysche the Englysche readers to resorte thither for my opinion farther.

Lib. de. fœtus format

Cap. de humonb.

Fleume is of two sortes, natural and vnnaturall, cold and moiste, whyte and swete: without taste is ꝑ natural, vnnatural is mixed with other humors, and there be eight, watrye, slimye, glassy, plastry, salt, sowre, harshe & stiptike:

Cholei

Choler be of two sortes, natural and vnnaturall. Natural choler is ỹ some of the blud, vnnatural is mixed with other humors as Citrine, yelky, grene, and glassy, Melancoly natural is the dregs of the blud: vnnatural procedeth by adustion of cholerick mixture, and of the distemperance of these humors aforesaid the agues folowynge are ingendred. But humors are said to putrifye either within or without the vesselles, and within the vessels they putrify two waies, namely altogether at ones, or one alone, if all humors putrifye in all vessels equally: but especially in the greatest, then is it called in Greke συνοχος in Latin synochus, in Englyshe a hot rotten Ague. For the

Grekes call euery feuer συνοχος, whych hauing one paroxisme or fit continueth the saine the space of certaine dayes, or that whych lacketh any great mutacion vntil it come to his state or heyght This the Latines very properly and aptly continens continua ter meth it (that is alwaye alyke) of this there be two kinds. Thone hath no note at al of putrifactiõ and that as afore is sayd is to be numbred one of Diaria feuers, thother hath a manifest sygne of putrifaction. The firste of these with the Latynes is named Synochus siue cõtinens non putrida The second is termed cõtrarily, Synochus siue continens putrida Those physitions sayeth Fuctius are not therefore to be folowed, whiche

Lib. 3 Post med. Sectio, 1.

which cal thone in the masculine gender Synochus, and thother in ỹ femynyne gẽder Synocha whẽ as the Grekes do call thone and thother Synochon, as in the next chapter folowyng more largelye shal appeare ỹ diuersities of thẽ.

Of the diuersity of rotten feuers. Cap. 4.

BVt now of these feuers which be called Synochi there be. iii differences, for some of them do equallye in greatnes and vehemencye endure from the begynninge vnto ỹ end, as not only sayth Fuchsius, but as I haue alwayes marked, which of the Grekes therfore be termed πρωτοῦς & ἀκμαστικος ỹ

Lib 4. de med. mor. cap 3.

is to saye, alway remaininge in one bigor and force, other some from the begynnyng do always encrease, and therfore they be called in Greke ἀναβατικὸς & ἐπακμαστικὸς that is, alway auginenting of the contrarye part, other some do by littel and littel diminish and decrease, suche be called παρακμαστικὸς as Galen teacheth at large. Moreouer and besydes if some one humor alone doe putrifye within the vessels, that feuer is then caused, which is called σύροχος in Greke, in Latin continua, of vs continual, and it is so called bicause vntil rest (and clere deliuery of the feuer) it ceaseth not, yet doeth he remit and slake euerye fit, so that now here vpon

Li 9. ther. meth cap. 4. li. 2. de diff feb. cap. 2. lib. 2 de indic cap. 6.

vpon it may verye well appeare, what differēce there is betwene Synochus and Synoches. For in Synochus there is no remission of heate: but in Synoches ther is sensible remission in euery fytte. Furthermore Synochus hath one onelye fyt enduringe to the ende. Synoches hath contrariwise manye: but as they differ by the aforesaid reasons, so certaine they agree in this thing, that neither of them reacheth to the state (by any experience that euer I had) and truelye by the opinion of all learned Phisitions, there is no sickenes cured that passeth not these fower times, beginninge, augmēting, state, and declining, and thus Galen doth more copiously demonstrate. But the Neo Lib. 2. de ind. cap. 6

tertical

tericall phisitions of the Grekes who folowed after Hipp. time, sayeth Fuctius, made some difference betwixt these two feuers, rather committinge a solycisme, then to leaue the forme of them vntouched, for the Grekes call thone and thother συνεχης, and neither of them συνοχος. Therfore Galen writeth in the end of his cōmētaries, which he made vpon the seconde booke of Hipp. that Hippocrates nor anye other of the Grekes haue called that συνωχον, which we haue termed continent. Thys worde therfore hath bene inuented by phisitiōs of oure dayes, when as the olde writers haue comprehended by this name συνεχης bothe kindes of agues, both that which vntyl the

Lib. 3 de nst. med.

De natura humana.

the state hath no mutacions, and also is conteyned with many perticuler ambagis, and hath some remissiō as Galen sheweth more largelye, returning to shewe the causes and sygnes in thys chapter folowing of Synochus siue cōtinens putrida, and so of the rest in order.

Lib. 2. de diff feb. cap. 2. lib. 2. de. iudi.

¶ Of the continual rotten feuer. cap. 5.

Συνοχος after the Grekes, of the Latines termed Synochus siue continens putrida, in English a continual rotten Ague, which as Galen sayth continueth without anye mutacion or verye littell, and for that reason as is sayd in the Chapter afore it is called continens which happeneth

Names.

Definitio

Causes.

happeneth where all the vessels, but most chieflye in the greatest, which are anexed aboute ẏ flaps of the lunges and spiritual members, al equally putrifiing, which often happeneth as Fuctius writeth of vehemente bindinge and retaining the filth in the cauitye or hollownesse of the vessels, enducinge a burninge heate. For what thinges so euer be hot and moyst and haue a difficell transpiration, these quicklye putrifye, wherefore thys kynde of Feuer chaunceth not to leane persons, nor to such as be of a thin constitution, cold temperament, nor in old age (that euer I saw) but often in them which abound with blud, and of sanguine complection, replenished wich humors, fat and

Lib 4 de medend. morb.

and corpulent, solemners of Bac-
chus feastes, gorge vppon gorge,
quaf vppon quaf, not altogether
wyth meat or drynke of good no-
rishmente, but of (one gatherū)
aswel to the destruction of them
selues, as vncurable to the Phi-
sitions, as by my predictiō came
to passe (besydes others) vpon a
Gentilmā in Suffolk a little frō
Ipswych, who by ẏ causes afore
said got his sikness, & therof died
ẏ. ix. day, according to my predic
tiō, as his wife & frēd knoweth.
The sygnes whych argueth best
this ague, their pulses are great
vehement, swyft & oftē, yet equal
vntyl the strength of the natural
powers be demynished, the whi-
che to all men happeneth, that
is in the daunger of death: the
spiritual

ſpiritual blud fayleth in the artiers, or pulſes theyr force, dryinge heat, at the laſt conſuming all, and the bryne is lyttel, thin, clere and not chaungyng, glowyng of colour.

¶ Of the kindes of ſymple Agues. Cap. 6.

THere be thre kinde of ſimple agues, which pruatly of ỹ Grekes is termed συνεχης of vs continuall. For when red choler doeth putrifye wythin the veſſels, then is it called a continual Tertian in greke καυσος in Englyſhe a burninge Ague. And when fleume doth putrify within the veſſels, it is named a continuall quotidian. If

black

blacke colour do suffer putrifaction in the vessels, then is it a continuall quartayne. Therfore the continual feuers be of one kind with the interpolates, as I shall here after declare. For the Tertian cõtinual agreeth wyth ỹ exquisite tertiã interpolate for thone & thother hath his peroxisme or fit euery thyrd day. the cõtinual quotidiall accordeth wyth the quotidiall interpolate, bicause euery day they haue theyr course. Neuertheles the continuall and interpolate do differ one wyth anther. Notwythstandynge they grow of one humour, yea and that two maner wayes. First in the continuall agues, the putrifying humour is contayned within the vessels, contrariwise in the intermittes

mittes or interpolates. The humor conteyned without the vessels, is dispersed ouer all the sensible partes of the body. Secondarely the interpolate doe cease at the state of the feuers, as I haue alwayes marked, Fuchius therto agreinge, bicause by a certayne force they are purged by themselues, therefore termed of the Grekes ἀπόρεξιαν that is leauing of. The cõtinual do not so, for the continuall doe not remit, vntill the feuer be vtterly dissolued. Therfore the certaine token of the feuer continuall, is that it leaue not of vntyll it leaue altogether. Other sygnes be commõ with the intermitting, for exquisyte burninge feuer kepeth all other notes of the exquisite tertiã

Lib. 3. de inst. med. Sect. 1.

inter-

intermittinge, barying onelye in this difference, bicause it inuadeth not wyth force, nor leaueth not into quietnesse. By the same reason it whyche hath accession or recurse euery day, or is exacerbated, pretendeth all the notes of the exquisit quotidian, but bicause it doth not intermit, it differeth from the quotidian intermittinge: lykewyse that whyche hath accession euery fowrth day kepeth the notes of the quartain exquisite, but commeth not to rest.

¶ Of the burnyng Ague. cap. 7.

THe feuer which the Grekes terme καυσος, the Latines Ardens febris, of bs a burning feuer, as is

Names.

is shewed partlye afore, whyche chaunseth whē as yelow choler is putrifyed in the veynes continually burning, and yet chieflye, is of the same kind wyth the exquisite tertian intermitting, bycause it cometh of ẏ same humor: Neuertheles it differeth frō the same humor, bicause in this yelow choler is conueyed throughe the whole body. In burnyng feuers also the humor is cōtained in ẏ vessels together wyth blud, and herebpon it commeth that burnyng Agues at euery fyt doe not cease as the interpolates do, when as in these choler is vehemently styred, and by nature cō pelled foorth stronglye, and then the Rigor was wont to folowe, & the feuer lowsed, whych hath

Causes.

Hipp.

hath ſygnyfyed in theſe wordes, he who is vexed wyth burninge agues, if the Rigor ſhal folow is delyuered from the ſyckeneſſe: Rigor est vniuersi corporis inequalis cōculsio quassatio ve, that is: Rigor is a vehement and an vnegall motion together of the hole body. And a burning Ague is knowen by theſe xii. ſignes, where in my opinion Benedictus Victorius ſayeth full expertly as followeth, Fyrſt the heade aketh, for the abundance of matter burning in the cauities of the whole body, the vapors therfore aſcending vppe to the pelicelles of the brayne, alterynge the temperament therof, by reaſon wherof ỹ payne or griefe is cauſed: Another ſygne is the head wyth the reſt

Emper. de febr. cap. Signes.

of the body burneth, through the inflammation of fierye heat, by whose lyghtnes the essence goth
C to the head: Thyrdlye the Ague inwardlye encreaseth ouer al into flames, wherfore the burning is felt at the harte, for as sayeth Galen it is the most hottest and
Lib 1 ad Glanconē driest humor of al others, as wel proueth these words ξανθη χολη ἐστι χυμος θερμοτατος και ξηροτατος: Fowrthly the heate penetrateth inward wyth a sharp biting qualitye: Fyftlye, continuall watches, when as from the inward members vapors is caried to the brayne, makyng it hot and drye cleane contrarye to his nature, consumynge the moysture, whyche is the cause of the slepe,

and

& maketh dryth the verye cause of watches: Syxtlye trouble of the whole body wyth much vnquietnes, by reason of the swyft mouing of the matter from one parte to another is made: Seuenthlye thyrste intollerable and vehement, whā as it is wrought throughe the sharpnes of putred matters hot and drye as well in the highest parts as in ỹ mouth of the stomack, wesand, tung and pallate, wyth the rest of the Dr-ganes: Eyghtly a drie & hot tūg, and as Fuchius sheweth, sharpe, thycke, and blacke, yea, and as I haue often marked, wyth filthye blacke teeth and gummes perched: Nynthly swift pulse & breath in the same maner: Tenthly brine fier red, and as it were towards

grene, and the moze red cõmixed wyth grene, the moze heate and gryefe it argueth: yet you ſhall not maruell if it bee not ſo the fyrſt & ſecond daye: foz as yet poſſible the blud is not altogether comixed with the aduſtion of the cholericke qualitye of the Ague. Eleuenth conſyder the burnyng doth not ceaſe, but remayneth ſtill in hys foꝛce, to the ſtate of the Ague. Twelfth lacke of ſlepe and quietnes, cauſeth the ſycke to ſhewe a francye countenance, ſpeakyng, groning grieuouſly in hys ſlumber. The which kind of ſlepe is no moze grieuous ſygne then it is vnpꝛofytable foꝛ the ſycke, and note (further by my aduiſe) if thys happen in the ſõmer tyme, and in choleryck complection,

tion, and where the vse of hot wynes, and extreme labor hathe bene vsed before the syckenesse: feare not to iudge of it then a burning Ague.

Of the pestilentiall feuer, or plage, or boche. Cap. 8.

Here is also of the kinde of putrifying feuers, a feuer pestilential, of the Grekes called ἐπιδημικός, of ỹ Latines pestilens febris of vs properlye the pestilence, so called, bicause it springeth and groweth by inspiration and venemous ayre, for as Galen testifieth the ayre being corrupt, maketh the humor of the bodye to corrupt and putrify also. But the pestylent

Names.

Definitio.

Lib. de. diff. feb. cap. 5.

grene, and the more red cõmixed wyth grene, the more heate and gryefe it argueth: yet you shall not maruell if it bee not so the fyrst & second daye: for as yet possible the blud is not altogether comixed with the aduſtion of the cholericke qualitye of the Ague. Eleuenth consyder the burnyng doth not cease, but remayneth still in hys force, to the state of the Ague. Twelfth lacke of slepe and quietnes, causeth the sycke to shewe a francye countenance, speakyng, groning grieuously in hys slumber. The which kind of slepe is no more grieuous sygne then it is vnprofytable for the sycke, and note (further by my aduise) if thys happen in the sõmer tyme, and in choleryck complection,

tion, and where the vse of hot wynes, and extreme labor hathe bene vsed before the syckenesse: feare not to iudge of it then a burning Ague.

¶ Of the pestilentiall feuer, or plage, or boche. Cap. 8.

There is also of the kinde of putrifying feuers, a feuer pestilential, of the Grekes called ἐπιδημικὸς, of ỹ Latines pestilens febris of vs properlye the pestilence, so called, bicause it springeth and groweth by inspiration and venemous ayre, for as Galen testifieth the ayre being corrupt, maketh the humor of the bodye to corrupt and putrify also. But the pestylent

Names.

Definitiõ.

Lib. de. diff. feb. cap. 5.

pestilente feuer groweth not of symple putrifaction, but also it happeneth and procedeth by another cause, which corrupteth ỹ hole substance of the body, or as Galen is wont to terme it, ỹ proprietye of the temperament, and of the whole substaunce, whyche thing truly Galen doth wel confyrme (as auoucheth Fuchsius) after this sort, saying that the curation of common diseases be vnperfect, when as they growe of and by the ayre compassynge vs aboute, for often tymes, the exhalations drawen vp from marshes, pondes, standinge pooles, and such lyke, eyther exhalatiõs, be ỹ causes of such diseases. And it happeneth sometime that the seasons of the times of the yeare be

Causes.

Lib. 2 de nat. hum. coment. 4 lib. 3. inst. medic.

be causes thereof, wherevpon he sayeth very wel: that the curation in exhalatiõs, hurting rather ỹ body by propriety of substance, then by quality, tendeth to two scopes, namely to alter & chaũge the place, and procure expiratiõ. But in these whych are hurt by qualitye, the curation of the diseases be not only wrought by cõtrary qualities, but also they consyste of prouision altogether. By these wordes truly it may plainly appeare, that Galen confesseth the pestiuẽt exhalations, causing pestiferous feuers, doe hurt oure bodyes rather through the propriety of the whole substance thẽ in quality or distẽperature: wherevpon pestilent feuers do procede, especiallye of and by the meanes

of

of the aire, and although they do contaminate and infect by touching, by the companye of men & society of life, yet their origin and most puissant force, consysteth in the ayre, which we breth and frō thence they procede, and certes the poison of the ayre perting vs is of all other moste present and effectuall, nedinge no humor or grosse matter to conuey him vnto vs, when as he is of himselfe most slender, he quicklye passeth by the Lungs through τραχεια αρτηρια termed of the Grekes, of vs the wynde pype, vnto the hart, the most worthye member of life, and so into the artiers, crepyng ouer all the body, al which accordinge to Fuchius meanynge we haue more largely expressed,

Lib. 3. inst med. Sec. 1

that

that they whiche nowe a dayes wyth greate pryde accompteth the peſtilent feuers amongſt the diſeaſes of the ſubſtance, myght plainly vnderſtand that he hath wzitten no new thing, as Cardanus very learnedly and effectually proueth. Moreouer in diuers aucthors there is mencion made of ſundrye names for the plage, Iohannes Fernelius and alſo Benedictus Victorius vſeth three, Peſtilentia, Epidemia & Vndemia. Peſtilentia, or the peſtilence is a corruption of the ayre throughe the naughty and hid quality, by the whych dyuers griefes hapen to diuers, and to ſundry vndeuided, albeit it is of diuers kindes, therfore it is found aſwel in mankind, as in the kindes of brutiſh beaſtes

Lib. 8. de rerũ variæ

Lib. 2. de abdit. rerum cauſ. cap. 2. emperic. cap. de febr. peſt.

beastes. Epidemia is the corrup-
tion of the aire, throughe the e-
uil and hid quality, by the which
many griefes chaunce, in the vn-
deuided, of one kind only, so that
Epidemia shall be in mankinde
only vndeuided, or in some other
one only kind of ỹ brutish vnde-
uided (& this of Galen is termed
Morbus vulgaris, quoniam ex cō-
tagio per vulgum vagatur.) Un-
demia, is corruption of the wa-
ter and of the earth, throughe the
euil and hid qualitye thereto ad-
ioined, and note that althoughe
these proper names bee diuers,
yet they be vsed of Galē & Auicen
as Sinonomies, so that I passe
theym ouer to suche as are satis-
fied with no mans iudgemēt, but
what they reade themselues, to

verse

peruſe in the places afore audu-
ched, where they may find to con
tent thē more largely, then here
is requiſyte. George Agricola
writeth, that the Grekes do vſe
to cal euery kind of plage λοιμός,
whiche I thinke of vs is termed
Murren. Further he affirmeth
that the parts of the world hath
varied in forme and kindes of the
plage: for the Egyptians were
plaged with the Lepry, the At-
ticis with the ioint ache, the Ro
maines with the Semitertian,
or that Ague compound of Ter-
tian and Quotidian, the Arabi-
ans with ſwellinges in ỹ thyrſe
and flanke, the Neapolitanes, or
rather the beſegers of Naples,
with the pockes (ſpred ſence to
far abrode, through al the parts

Lib. 1. de peſt.

of

of Europe, no kyngdome that I haue bene in free, the more pity) and sethence, sundrye otherwise plaged with manye other infectiue diseases: as we, not out of minde past, with a sweate called stoupegalante, as that worthye Doctor Caius hathe written at large in hys booke de Ephimera Britanica, and sethence with many pestilential agues, and lastlye of all, with the pestilente boche rightlye termed. Ingendred as you haue hearde, and as Fuchius sayth further, chiefly two ways, of a vitiate and rotten aire, and also throughe abundance of euill humors, termed of the Greekes πλήθος and πλήθορα, that is of fulnes and muchenes in quantity, or of euill ioyce, termed of the

Lib. 4. de med. mor cap. 12.

Grekes κακοχυμία, gathered throughe euil diet, whiche most chiefly happeneth to mē of war, and mariners, whose meate god knoweth, I haue often sene of il norishmente, and worse ordered (the more is ꝑ pity, that so worthy seruitours shoulde not beneficiallye be at all times prouided for) with as vnconstant trauell and all euill aire besides: and so redely brought to putrefaction. The worst aire as Agricola testifyeth, is agreinge to that you haue hard, ioyned with South and South west windes, filling the body with repleting humors with hot and moist seasons, such as bee of the same complection, sayth Cardanus, to whom Fernelius consenteth, that be hot and moyst

Lib 2. de pest.

Lib. 3. cap 45. de rerū variet.

Lib. 2. de abd. rerū cauſ.

moiſt of temperament, and I ſay women with childe alſo be more apt to receiue the plage, thē they that be of cold nature, by reaſon the artiers be more large in thē, than in the cold complection, the which dailye to the eye is made manifeſt. So that any great aucthoritye to proue this ſhall not nede. The Aſtrologians addeth to the procreation of theſe plages recited, the influence of certain ſtarres enduſing the plage, yea and the times therof ſhorter or longer to reigne, againſte the whych with Agricola, I ſaye it pleaſeth vs not to inuay, ỹ Deuines ſayeth, the puniſhment of God for oure offences: As for example, was not the holye kinge and prophet Dauid by reaſon he

Hali de iudiciis aſtr. pars octa. cap 7.

miſuſed

misused Urias wyfe, and procured his death, therefore plaged. And did not Ezechiel by the commaundement of God, shewe the Citizens of Hierusalem that the third part of thē should die with the pestilence. &c. for because they had violated his holye in all offences and abhominations, agaynst the which pitifull sētence sayth Agricola (verye godlye) no Christian will obiect (no nor open their lippes as I suppose.) And here I wish al men (as no doubt if there be anye spotte of grace) with Cardanus continuallye to call on Christ, and that wyth penitent harte, besechinge him for hys blessed passion sake, to defend vs from these. vii. calamities vniuersall, as earthquakes, Lib. 8. Cap. 45.

fluds,

fluds, windes, beastes wild and
venemous, war, famine, and pe-
stilence, that hath no respecte to
Aph 9. Sectio. 3 no degrees. Hipp. sayeth, the ti-
mes in the whiche Pestilences
most reygneth and spryngeth, is
Harueste and the Spryng, to the
whiche common experience lea-
deth. Also that the places moste
corrupt and of worst feding, is a-
bout S. Poulkars parish, by rea
son of many fruterers, poore peo-
ple, and stinking lanes, as Turn-
again laine, Secolayne, and such
other places, there dyed most in
London, and were sooneste infec-
ted, and longeste continued, as
twyce sence I haue knowen Lõ-
don, I haue marked to be true,
and in suche other lyke places in
other Cityes, as Couentre, Bri-
stow

stow. &c. The dyet that soonest causeth corruptiō, is that which is receyued by meats of yl norishment, as fruites, wynes, herbes, and al others of that kindes, also famine is euyl to be susteined. For the powers being to open, is made the readier to receiue infection: and also after fedinge to grossly corrupteth the body. To be short, for that many hath writen herof alredy. Rasis out of the Assirian toung, translated a pretye libell into the Greke intreating of the pestilence, shewynge howe and by what signes it is perceiued to molest theym that firste haue it: the backe aketh, a shedring in maner of ye grudging of an ague, cold therwithall, the body weried and heuy, geuen to

De const. pest. cap 4

Signes.

'grizing I have heard this called.

slumber, drousines of the heade, coughing slowly wãbling of ỹ sto mack, desier to drinke, lothing of meat. &c. But as it more encreaseth, so Fuchi⁹ sheweth ỹ the signes wilbe more vehemẽt, lacking slepe, the whole body burneth of ỹ feuer, the head aketh, the cõtenance chaũgeth, yea and some waxe frantick, as testifyeth Silui⁹, the which to be true, I once knew to wel my selfe. The pulse often beateth smal and depe, the vrine sauor and substãce like beastes troubled, thick and stinking. Neuertheless sometime I haue sene the vrine as if it had bene of a whole person. Wherefore it is not alwaye certaine, nor to be so esteined, as the greatest number accounteth: as if throughe an vrine,

Lib 4. de med. mor

In comẽt. de sign. in salubrib.

rine, there were alwaye suche truth, as that by it euery sicknes might be rightlye iudged: suche truth ther is in it as in a harlots promise, whether she promising to be true to one wil so cōtinue or no assuredly. I report me to you. If it be not hab nab, hitte misse, happy mā be his dole. The whiche Anicē testifieth in this wise, when vrine shall seeme to be of good disposition, ye muste not trust therunto, for some times it is an euil signe, for manye times the paciēt is not alterid through the heate of the feuer, neither in pulse, nor in vrine, and yet dyeth quickly. The reasō is, that venemous matter assaileth firste the hart, as the prince of the bodye, and cleueth therunto, that whē

Cap. propr

nature seeth, the harte is greued with venemous matter, she dareth not assaulte the same, but goeth about to maintaine other members: and therfore sometime the pulse and brine beinge good, & yet the patient nie death. Furthermore the pulse in this ague, is busier in the night, then in the day, for the feuer is greater, and the patient is shorter winded, and breatheth painfullier, and is verye thirstye, for the pipe of the lunges and mouth ben drye, the tonng is white or yelowishe, in the ouerpart, and blacke in the top and swollen, the speach lost, and tast taken away, swounding and colde sweate, crampe, and suche lyke accidences in the extremity of the feuer alwayes is found.

found. Lastelye where nature is stronge in the Emunctories, the boche appeareth, accordinge to the places affected, as if ꝑ braine vnder ꝑ chin, eares, or throte, pt the hart vnder the arme holes, if the liuer in the flankes. &c. For euery member hath annexed vnto him a proper place, whereby to expell his annoyance, of the whych if any be stopped, one can not be of long life. Here now gentel readers I thinke good to admonysh all such as haue had the plague, that they flee the trust of ignorant persons, who vse to save that he who hath once had the plague shal not nede to feare the hauinge of it anye more: the whych by this example whyche followeth (that chaũced to a cer-

laine Bakers wife without Tē-
pel barre in London. Anno. Do.
1563.) you shall find to be wor-
thelye to be reiected: thys sayde
wyfe had the plage at Midsom-
mer, and at Bartholomew tide,
and at Michelmas, and the first
time it brake, the seconde time it
brake, but ran litteli, the thirde
time it appeared and brake not:
but she died. Notwythstanding
she was twyce afore healed. O-
ther some there be that holdeth
opinion, that to flee from the in-
fected parties doeth not profyt,
the whych thynge is not only a-
gaynste al reason, but also a con-
spiracy agaynst humaine kinde:
for how maye a man better con-
spyre a mans death, thē to bring
him to a place, where in stede of
drynke

drinke he to receyue poyson, as hereof diuers hath had to good experience, as I my self infected, by reason that vnawares I lodged by chaunce with one that had it rūning vpon him, at that time in London when the commotion begonne in Northfolke, where yf the good helpe of Phisyck and Chirurgery had not preuailed (God them assystynge) no doubt I had perished. This my profe notwithstanding, you shal see what holye writ sayeth for the auoyding from death. Christ our redemer in that he was mā, desyred to eschew death: Wherfore Paule said wel: no mā at any time hateth his owne flesh, but fauoreth & norisheth it: as doeth also very wel appeare by the ho-

Ad Ephe. Cap. 4.

ly Prophetes of old, as Abrahã, Jacob, Esaye, Dauid in fleynge from Saule, and from his sonne Absoló, also Elias the most bold Prophete. Moreouer Moyses fled into Egipt: perhappes here wyl some obiect and say, it was not for feare of ỹ plague, but for feare of death throughe persecutiõ, I pray you cal you not death death, whereof soeuer the cause commeth, be it of the Pestilence, or of persecution, or faunine, will you graunt it necessarye to flye from persecution, yea and frome faunine, yea and to putte on clothes from steruing, but not from the plague, pestilence or faunine, or from poysoned meat & drinke. Ha ha, by my faith a trim obsurditye, by thys meanes a man fal-

lyng

ling into a water, shal not seke to swim or to saue himself, but hold vp hys handes to heauen, and dye therein, lykewise if a man be woũded in warrs or otherwise, he shal seke for no remedy but die through default, if by a faule his leg or arme chaũce out of ỹ ioint, he shall not seeke to haue it in a-gain, if he be in a house a seing it redy to fall, he shal not go out of it, but thanke God and dye in it. How erronious thys is, I nede not ask ỹ wise, for the brute beastes throughe proper inclination perceiueth. In conclusiõ we haue a worthy document manifestlye canonized, reprehendinge suche bablers: For the holye Prophete Ezakyath being extreme sicke of a pestilent feuer, prayed to God Lib. 4 reg Cap. 20.

that

that he mighte bee made whole (as it is al mens part so to do) it pleased the lord to send him Iza hyath, who applyed a plaster cõpound with fygs, vpon ỹ botch, by reason of the faculty wherof, drawinge foorth the venemous matter, he recouered. Finally as death is to be eschued: so where there is no remedye, the Christiã ought cherefully to take it, as an exchaunge, to haue golde for leade: for trulye Beati mortui qui in domino moriuntur, and verilye for their mortal and corrupt bodies, they shal haue the same immortal and incorrupt, as the Deuines well proueth, of whom I reuerently take my leaue.

Cap. 9.

Hitherto

HItherto I haue commemorated (as you haue hard) ỹ kindes of feuers, whych the humor putryfyinge wythin the vesselles do cause, it resteth now to expound those feuers, which are occasioned by ỹ humors, putrifying without the vessels: whan humors therefore do putrifye without the vessels, it is called an ague intermitting and it is so called bicause his fyt lasteth not alwayes, but remitteth sometimes. Wyth the Latynes it is called by an other name, Interpolata or interpolite, bicause it repeteth & reneweth hys fit in hys time, and therfore there be that calleth it a wãting feuer, of thys there be three special

cial differences, one is called Tertiana, or tertian, another Quotidiana, or quotidian, the thyrde Quartana, or quartaine. Againe the tertian is deuyded into two partes, namely into an exquisite sincere, and pure tertian, and also into a base and bastard tertiã. An exquisite tertian is whẽ pure red choler mingled with no other humor, putrieth without ỹ vessels, and is shewed in such as be of cholerycke complection or nature, and of stronge age, and in sommer time, and in hot and dry seasons, and regions, and lisly labouring folke, and in watchers, wyth suche as are to muche geuen to cares cogitacions, and benerious labors. In these frõ the begynnyng in curry accesse, Rigor

gor (as I haue shewed afore. ca. vii.) and sharpnes, by the which it onlye differeth from febris ardens, it differeth also from the Rigor, quidring or sharpenes of the quartain in this, bicause the body semeth as it were pyrked and exulcerated, and a verye lyke refingeration or coldnesse wyth the quartaine of the hibernall or winter season. It hapneth not that the Tertian feuer, is made wythout Rigor, shakyng & pricking, hurting as it were ỹ flesh: the quartaine neyther inuadeth or cometh in the fyrst daye wyth Rigor quidring or sharpnes for it goyng forwardes, and encreased, the Rigor also is augmented, and the sence of the sycke is not as of those wyrche be pyrked

ked, but rather which be cheled or coled, as it were molested or greued to the bones. There is also in the tertian exact order, and quality of the pulse, whyche yet natheles is exitated or styred vehemently, great, yea and ofte, in the increase of ẏ fyt, farther in vigor state or strength of the fit: it also causeth thyrste, & burneth so that hauing no clothes, yet is he constreyned to pucke a breath, supposyng hys bodye as it were in a flame, desiring cold water to drinke, or small colde drynke, and then by and by equally the heate is dilated or spred throughe the whole body: so that the stomach or brest is no more hot, then the extreme or outwarde partes, for thy hand beyng laide on hym, at

the

the fyrſt ſemeth to fele a certaine
vaporous heat to ruſh forth, but
not great after the hand hath re
mained a whyle: finallye vomi-
ting of choler foloweth, and the
bodye lowſe, and vrine chole-
ryck, ſubruſe, ſomewhat yelowe,
and meanely thyck: the vryne al-
ſo by and by hath a white cloud
or laudable ſublation, the vryne
alſo being more redder, and ney-
ther ſuſpencion or clonde appea-
ryng in the fyrſt circuit, the ague
is extended or lengthned to ſeue
circuites or fyts. Further the A-
gue leueth of where the fyt ſhall
endure ỹ ſpace of xii. equinoctial
or euen howres. For thys tyme
is very long in true tertians and
iuſte, ſometyme I haue knowen
the fyt ſhorter then the tyme a-
fore

fore mencioned accordyng to the quantity and qualitye of choler, or of the strength of the patyent, or the present affect of the bodye &c. We cal therfore saithy Fuchsius, whyche endeth wythin xii. howres, Exactam tertianam, a perfyt Tertian. That whyche hath a longer accesse or fyt, that is not called Tertiana exquisita, but extense or lengthned, as Galen sheweth more largely. But if Feuers inuade euery daye wyth vehement sharpnes, and with other notes, as we haue sayde of vrine and pulses, that is called Duplex tertiana or double tertia, all the whyche signes Galen declareth more abundantlye: this humor of all the humors in the body is ỹ most hottest, as partly

Lib 4 cap 6. de med

Lib. 2. cap 8 de diff. feb.

Lib. 1. ad Glã. ca. 7. li 2 de dif feb. cap. 3. li 2 de iud cap. 3. ca. 5

in

in the seuenth Chapter of thys worke I haue shewed, and also dyuest as verifyeth Galen, the which daily we finde true by experience, by visiting of the like. Lib. de ineq inté.

Of the bastard Tertian feuer. Cap. 10.

THe bastarde or false Tertiã is whẽ that red choler specially mixed with flewme doeth putrify, without the vessels, so that herevpon it is that euery note or sign doth not pretende the nature of pure and sincere choler, as in the true and exquisit Tertian, for that also you haue hard, the tyme of the accesse, excedeth not the terme of twelue howres, nor is not iudged as exquisite in seuen Signes.

circuites or fits: lastlye the signes of disgesting do appeare latelyer in the bastarde tertian, nor there is not so great heate in the state of it, to these that be thus vexed, copy of swete hapneth, bicause it is not ended in that maner that the very Tertian is.

Signes.

¶ Of the very quotidian feuer. Cap. 11.

AN exquisite or true quotidian is where swete flewme putrifieth without the vessels, this the Grekes call αφημερα bicause it cometh by fyts euery daye. But if a glassye flegme be putrified not al equallye, but in halfe or part, that the Grekes cal επιαλος the Latines Epiala, in English sayth Doctor Burd,

Names.

Burd, the Epiall ague. In thys ague the sicke at one time feleth extreme feuerous heate and cold al ouer the body, as is mẽcioned of Hieronimus Mont. yea & in euery part therof, as testifieth Galẽ in thys wyse, sayinge they suffer both, that is extreme heat & cold the partes of the huinor yet not putrifyed, and dispersed in the veines and other members of ỹ body, causing therfore the Rigor and extreme cold, but being once putrifyed, they kindle extreme heate, so that it is no maruell, that thys flegme causeth heate and cold at once, whẽ as it putrifieth but by litte[l] through al the sencible partes of the body, thorow the whiche it is meued and caried, the verye cause why it is

In comp. curat. Lib 2 de diff feb. lib. de equ in temp. cap. 10.

called επιαλος sayeth Paulus, as thys Greke sentēce wyl shew, is of παρα τὸ ἠπιός αλκινην ὅπερες θερμαιοείν the which you mai thys vnderstande, in that it heateth the body softly and tenderly: as to them that knoweth the quality of vnnatural flewgme afore spoken in the beginninge of thys second section, may easelye appeare what kindes of them in thys feuer troubling accompanieth, as no doubt chiefly the glassye and watry, so that it semeth to me I maye in oure language name it the glassy watry flegme Ague. But in that we speake of the quotidian, you shall vnderstand cometh not with Rigor by and by the first daye, but rather

in

in proces of time frigus or colde-nes, then Rigor troubleth, and the pulse assone as the fyt com-meth is inordinate and greate, for quotidians, by which a kynd of vehemẽcy, but the heat is not so vehement and sharpe, as it is in the Tertians, for it neither burneth nor enforceth the sick to desier to be vtterlye vnclothed, nor so often to puffe and breath, or to desyer suche cold and small drinke. But semeth rather to be corrupted with vaporous moyst fumes, wherfore it is the longer or the heate be kindled, and the longer before it be consumed, yea or in the state. In conclusiõ they whiche haue thys Ague bee not greatly dry, bicause not onlye the toung, but also the whole bodye

is very moyst. The brines be eyther thin, white and watrye, or thicke and troubled, no swete at all in the fyrst dayes appeareth, nor the sycke leaueth not vnder xviii. howres space, as I haue oftē tryed, the which in my boke of cures maye shewe at large the parties, place and age, constitucion and maner of the ministratiō of sickness. &c. bonets & flewgme appeareth vpwardes, and the stoole downewardes is colder, as rawe, watrie, moyst and flegmatik. This quotidian ague bereth most accustomably, such as be of a flegmatik complection, and that vseth the like diet. And also in the same temperament tyme of the yeare, as in wynter yonge persons, yea and olde age, and

and suche as desyer to bee ydel: herebpon it is that Galen wryteth, as testifyeth Fuctius, that he did neuer see a yong man of a cholericke complection, age, and dyet, haue the quotidian feuer, noz assuredly I haue not neither perfectly. But in moze elder age, and flegmatick, & the moze flegmatick therw bsyng an idel life, & deinty fine meates, and delyte in dzynkyng and bathyng, thiefly immediatly after meat, all the which thinges Galen hath moze largelye written, to the whyche you may repaire that be lerned, to thothers thys maye suffyce, and yet not vngratefull to the readers as I thinke.

Lib.4 de med mor.

Lib 1. ad Gla ca 7. lib 2 de diff feb. cap 4. lib. 2. de iud. cap. 5.

¶ Of the very Quartaine ague. cap. 12

Quartana

Names.

Causes.

Definitiõ.

Signes.

QVartana exquisita, or intermittinge quartaine: groweth or cõmeth of black choler putrifying wythout the vesselles, so called bicause it ceaseth two days, and returneth euery fowrth day. This truly inuadeth not by and by the firste daye with vehement Rigor and shaking, but is such in the whiche as if one freseth through cold, but when as it encreaseth, the Rigor or shaking is encreased also, growinge more greuous to the state of the sycknes, and it is not felt pricking or stinging the skinne, as it is in the exquisyte Tertian, but rather maketh the syck vehement colde, and the bones semeth so greuous in the flesh,

flesshe, as yf they were broken or bruised, the pulse is very slowe in the beginninge of the fytte. But when it is in his force and state, or height, then it is swyft & oftē beatinge, yet a certaine natural slownes and rariety is kept, if ỹ consyder the accident swyftnesse and oftennes of fits. But the mo tion of the heate eyther in aug menting or state is contrarye to the Tertian agues. For in thys Quartaine by littell and littell, the griefe encreaseth with great cold and shakinge, the whole bo dy heauy and very sore, yea to ỹ bones, by reason of the coldnesse of this Saturniā melancholy. For when as any flamy heate is stir red, it leueth nothing furious or combust in the fytte of it, so that

here

herevpon it commeth that thys quartaine is of so longe terme. A yere, twoo, three, fower, fyue seuẽ. &c. Ptolome sayth fifty yeres, an Emperor of Rome hadde it, thirty yeres agreing to the yere of Saturne the planets course, the longest time that I knewe anye haue it, was. xii. yeres agreing to the course of Iupiters yeres. But the Tertians and quotidians exquisite, are of no suche course or terme, yet some haue ỹ Tertian after the course of the yeres of the planet Mars, which is two yeres, and some the quotidian after the course of the yere of the moone, the whych is lesse then the yere of the same by. xi. dayes, as the lerned in Astronomy wel knoweth. Further vomit

of

of yelow choler doth not accompany quartaines, and the brine is as it were wronge forth of filthy matter, thyn, white and watry with blacke groundes, or residence in the bottome of the water pot. Moreouer in Haruest it chiefly beginneth, waringe to ecratical and vnstable agues. But here the nature of the syck muste be cõsidered, and temperament, thorder of dyet proceadinge, age and such lyke of the .x. thinges cõmemorated in my Methode to the Phisition. And note that if it be cold and dry as affyrmeth Hali, thẽ may it be iudged more certainelie that quartaines wyll come and be alredy, especiallye in that, and when quartaines rayneth euerye where, as they dyd

De indic. astr. part. 8

of

of no long yeres past, of the whi-
che then I tasted parte, besydes
my experience hadde of others.
Nowe besydes these kindes of
intermitting quartayn agues a-
foresayd, there be other some cal-
Diuersties led Quitaines, Sexties, Sep-
tuianes and Nonanes. Whereof
Lib. 1. Epid. com. 3 Hipp. mencioneth, so called by-
cause they were wont to come
euery fift, sixte, seuẽth and ninth
daye. But these be so rare that
Galen affirmeth that he neuer
Lib 3. inst med. sec. 1. saw anye haue the Septuianes
or Nonanes, yet saith Fuchsius sō-
times he sheweth that he hathe
sene the Quitaines in some, but
not so certaine as quotidians or
tertians and quartaines, nor I
neuer sawe anye haue theym in
England: but yet in Irelande at
a place

a place called Carlough, I was enformed by M. Brian Jones then theyr Captaine, of a kerne or gentilman there that had the Quitaine long: but the rarietye considered, I passe them ouer, al though I might say more of thē supposinge this shall suffyce for this worke, in that we haue spoken of these Agues, whiche are kindled only through the occasiō of putrifyed humors without any sole or one parte pained. But there be other Agues putrified, which are prouoked, by the occasion of some certaine partes or members pained, and that as followeth in the next chapter.

¶ Of the accidentall agues hapning of impostumes or of some part or member pained, greued, vexed or hurt. Cap. 13.

It

If an ague come thorow the impostume Plegmon, which besydes that it is an impostume in the inward parts of the body, of hard red and painful swelling, it signifyeth boyling heat, named then of the Grekes λιπυρια, as Galen witnesseth, and in it (as the said most noble prince Galē writeth) extreme heate doeth reigne inwardly, and the outward meinbers very cold, the vehemēt heat therefore of the impostume drawe th vnto it as sayeth Fuchius, blud out of al the bodye, as into a boxing glasse, & therfore the bodyes which be molested so, their spiritual mēbers burne, and the outward partes for lack of blud waxe

Names.
Lepuria.
Lib 2. pro coment.
Lib. 4 de inæqual. int. cap. 10
Lib. 3. inst med. ca. 10
A similitude.

ware very cold, as I haue often felt. But that ague whych commeth by the Erisipelation of the lunges, ventricle or liuer, which is nothing els but a swellyng of hot and thyn boilinge blud and yelow choler, as saieth Galen, is properly sayd in his owne tung, καυσος κακοηθης ἢ κακοηθεσατος as we might saye in our toung a pernicious burninge feuer, most hurtful, Aetius calleth the feuer growen by the Erysipelation of the lyuer, or swellinge, or impostume therof τυφωδες otherwise then Galen hath done, as I shal hereafter most euidently shewe. Further also euery kind of Ague that cometh of such impostumation as is aforesaid, be of ỹ same kind of Lypuria in forme as is afore Lib. 2. ad Glauc.

fore expressed. But if for ỹ newer note we shewe of suche as comen by the impostume of Plegmon, gathered in the membranes of the brayne, as wryteth Iacobus Silvius very trimlye: the Grekes call φρενετις in Englyshe madnes, and that which cometh thorow Plechmon or impostume in the sydes in ỹ thyn panicle Pleura, of the Grekes is called πλευρι τις, of vs ỹ pleurisy, and that of the Lunges, the Grekes περιπνευμονια in Englysh the impostume of the lunges, & that of the liuer ỹ Grekes name επατικος of vs ỹ impostume of the lyuer (what these places are you may find in the compẽdiũ of myne Anotamy which sheweth ỹ greke termes,

In comẽt. de sigo. in salubrib.

Arabick

Arabick, Latine and Englyſh, of al the whole body wyth the qualitye and forme deſcribed in the Section vſed daily, not varying frō Vallelius or Gemeny,) theſe maye well be called moſt pernicious: for where they continue any time without redy remedy, they bring not only great dolor, as by viſiting of ſuch I haue learned, but alſo as in ẏ autike Authors is mencioned: But bicauſe theſe infirmities as I haue ſaid, be intreated of amongſt al other ſickneſ. &c. that maye trouble mankind in mi method of ſicknelles I wil paſſe thē ouer in this work.

¶ Of the ſweating feuers. Cap. 14.

Names.

ὑφωλὴς and ἑλωλὴς after the Grekes, muſt of vs be

termed a certaine moyst ague, in the accoinpt and number of one of the cõtinual putred agues, for no other cause, then that it doth continuallye resolue the bodye wyth moysture and sweates, for τυφωδης is a certayne Feuer as Galen affirmeth in his libell a-gaynst Licus, wherin the sycke to sweate euen frõ the first daye of the sickness, ỹ same said sweat littell or nothing profitinge, the which so to be I had to good experience of my self in Quene Maries reigne, liyng at Lettle in my good Lords house, the right honorable the Lord Sainct John besydes South Hampton, the which notwithstãding the great sweat, it was long after before I recouered of my healthe, so that

Causes.

Tiphodes

the

the said sweate did nothing pro-
fit. No in our days, euen in king
Edward the vi. reign: it brought
many to their lōg home, as some
of the most worthy, the two no-
ble Princes of Suffolke, impes
of honor most towardly, wyth o-
thers of al degrees infinit many:
and the more perished no doubte
for lacke of Phisicall counsel spe-
dely, and now to proue that this
sayd feuer differeth nothinge frō
the feuer ελωδης Fuctius hath plē
tifullye demonstrated againste Helothes.
Gardane. But of these aforesaid
putride Agues, some be termed
Typike, firme or ordenary, other
some be called Erratike, incōstāt Ordinary.
wauering, vnordenary. These be Vnordi-
typike and ordenary, wherin the narye.
accession & remissiō, or comming

or departing, happen at certaine times fixed. The erraticke or vnordinarye are contrarye, for they kepe no fixed time. Neyther yet any order in comminge or remitting. Such be they that springe of blacke coler or melancholy: mouing in some partes, and in some other partes not mouable: as testifyeth Galen, in certaine putrifying, as also I haue found true, in some of my pacientes.

Li. 3. prou comen. 29

¶ Of the compound or mixed feuers. ca. 15

1. quarti.

I find writtē by the excellent Arabian Auicēna, how that agues varieth by reason of their consistence, so that some of them be symple as you hard, and some compound as folowethy. But the cōpound agues are reckened two maner

maner of waies, from the which Fuchsius doth not vary. First whē that the tertian, quotidian, and quartain in any be mingled toge ther wout anye sole part pained with fleginō otherwise whē suche as be pained with flegmon & humors comixed together hath ỹ ague & in either of these differen ces it hapneth, so that they haue again an other deuisiō, for those which do cōsist without flegmon or anye part greued or molested by vlcer, crampe or goute. &c. be comixed two maner of waies: for eyther they be warped one with another: or be vniuersally cōfounded one with another. The fyrst comixtion ỹ grekes cal επιπλοκη the Latines complicatio, in Englysh comixed or knitte together,

Lib. 3 de inst. med. Sectio 1

Differen.

thother the Grekes cal κρασις, ỹ Latines confusio, in englisch confused: επιπλοκη or complication is knowen, whē as mixed feuers do come at diuers howres: confusio is when they come at one howre, and be so cōfounded, that one can not be deserned one from another, but very hardly, as may and shal appeare in the next cap. folowyng.

¶ Of the comixion of agues, and diuersity of compoundes and halfe tertians. cap. 16.

Coupling

Of the tertian and quotidiā agues you shal vnderstand there be fower complications, one is when the tertian and quotidian interpolate be ioyned both in one. Another is when ỹ interpolate tertiā is mixed with the quotidian cōtinual: a this by

an

another perticuler name in greke is called ἡμιτριταῖος, of ỹ Latines Semitertiana, in english a cõpound or half tertian. Names. Bicause of hys proper nature he conteineth thone halfe of a tertian, and thother half of a quotidian continual: and this saith Benedictꝰ Victorius is the fyrst kynd of cõpound emetrite, the whych he calleth ỹ littel emetrite, for this reason, bicause cholerych matter putrifyed without the vessels: and flegmatick within: and in this ague the symptomates or accidences can not be so great, wherfore it is the les hurtful, somtime also the quotidian interpolate is conioyned wyth the tertian continuall, and that maye be called the myddle emetrite, or myddle compounde. Causes. In li. emp.

But

But when as truly the cholerick matter doth putrify wythin the vessels, and flegmatyck wythout the vessels, the accidẽce are moze greater, and the ague is moze perillous and hurtful then in ỹ fyzst compound, and therfoze it is wel called the myddel compound. Again, somtime the tertian interpolate is ioyned with the quotidiã continual, oz contrarily: and this is termed the third kind of compound, so we wil cal this the great compoũd, by reason of the great and greuous simptomate, oz accidence that accõpanieth it: oz by reason of melancholy putrifyed within, oz of the choler putrifyed wythin. But this chaũseth so seldome and therewith so hard to cure, that I commit the sickly

sickly to ꝯ deuines for their help, to ꝯ guiding of their soules (for of anūber so greued, few escape.) And where by iudgement, ꝯ sickness shal seme dedly, ther I think with Hipp. ꝯ Phisitiō shal not intermeddel, if he will preserue his honor. The fowrth kinde of compounde agues is, ꝯ which is not called the very cōpound, & that is where the interpolate tertian is ioyned with the quotidian continual, of ꝯ which we will passe ouer for breuitye, and shewe the peculier signes of euery one, by ꝯ which they may be knowē: now if it be the littel cōpound of cholerick matter, putrified wythout the vaines, and flegme wythin, ✓ choling the sharpenes of choler, the accidēces are more remish or ✓ weake, Signes.

weake, as thyrste, vnquietnesse, sharpnes of choler, les burning, and the terme of thys excedeth not the terme of euerye feuer tertian, and lesse then the terme of euerye quotidian, thother signe is where flewgme is putrifyed within the vaines, the sicke feeleth the feuer euerye howre, but yf the burnynge shall appeare from the thirde to third, yea and that moze easy: iudge certainly a feuer Tertian interpolate, to be ioyned with a continuall quotidian, the thirde signe is, by the pulse to bee knowen. Foz when flegme remayneth wythin the vaynes, there ỹ sharpnes of choler is diminished, therefoze the pulse is the lesse, and lesse often beatinge, foz flegme by reason of

hys

his frigidity or coldnes and mix
ture causeth the lesser and slower
pulse. But choler causeth a swift
pulse: fowrthly heat inwardly is
perceiued ouer al the body in eue
ry tertian, more then in euerye
quotidian. Now if that all these
sygnes be well marked, the fyrste
kinde of compound feuers is wel
vnderstanded, & by the same way
the middel compound, and great
compound is knowē. Also more-
ouer in compound feuers the hu
mors sheweth great gouernmēt,
and where the signes of choler
shalbe of more force, more remish
and weake shalbe the signes of
flegme: wherfore iudge that the
middel compound, & where tru-
ly the signes of melancholy shall
appeare greatest, iudge the quan

titye

tity of melãcholy, or black choler to be of most force, & that you shal cal ỹ great cõpound as aforesaid, by reasõ the signes of huinors do more molest. Notwithstandinge I denye not but that the signes sometimes may be aswell equally of fleugme as of choler, & that aunswering to my former sentẽce cal the fowrth kind of cõpounds. Therfore whẽ as Agues be commixed diuers ways, it behoueth a Phisition chiefelye to exercise himselfe and al other desirous of knowledge therin, whiche maye thys wel be done, if that fyrst of all he learne diligently the kinde of symple agues. For if they bee not vnderstanded exquisitly, the knowledge of the compoundes can neuer be vnderstanded. But breuity,

now that we haue with asmuch breuity, as the case may requier, expresse the compoũd agues, yea and that to mi iudgement if it be sufficiently noted maye serue, neuertheles such as be lerned, and be desirous of further vnderstanding, let them resorte to Fuchsius coment. vpon Galens two bokes of the differences of feuers, and we shal procede to our thirde section of the Feuers, of Solides, and that in forme as folowethe.

Sectio. 3.

Of the consuming agues, Hectike and Marasmus. Cap. 18.

THe thirde principall kinde of agues commeth when an vnnatural heat is kindled in the solide partes of Definitio.

of mans body which are ẏ ſound perticuler members of al ẏ body, as the artiers, vaines, ſinewes, bones, cartilages, membranes, ligaments, and tunicles. &c. the whiche in my compendium of myne Anotamy ſhalbe ſhewed, as wel their temperament as number, with ẏ diuerſity of their names, vſed eyther of the Grekes, Arabians and Romanes, as in oure ſoung &c.) theſe ſaid ſolide parts be called i greke στερεα μορια id eſt ſolide perticule as is mẽcioned of Galen. & this ſaid cõſuming feuer is termed both of ẏ grekes & Latines Hectica, of vs a conſuming faſt fyred ague, bicauſe it corrupteth the habite, forme or ſubſtãce of the whole body. This truly is likened to an hot veſſell, for as it heateth

As afore ſaide.

Lib. 1. de. natu. facul

Hectica:

A ſimilitude.

heateth water infused therin, so thys Hectike ague stycking faste in the body, or substance of the solide members, heateth al the humors of the bodye, of some thys ague is deuyded into thre kinds of dyfferences, the whych Benedict. Victor. affyrmeth after thys sort. For where as there is three humidities of substance in man, are thys termed of Galen, Ros Cambium & gluten: Ros est humidum primigenium in substantia solidis subsistens, which is thys to be vnderstanded, Ros is a dew or fyrst moysture whych is contained in the solide mẽbers, the cõsuming whereof is referred to ỹ first kind of Hectike feuer. Cambium est humidum ęlimentare in ipsa solida substantia impactũ, that is an hu- In lib. Emperic

midity

misdity or slymynes impact in ȳ very substance of the solide partes, which being consumed, is referred and sayd to be the seconde kinde of Hectike. Lastlye Gluten taketh hys place, whych as it is chief of al, so that beyng taken awaye, the bodye remayneth as a kyre, for gluten est humidum radicale insolida substantia fixmatum, neq; annorum ętatisq; decurtione, aut languiscentia imminui potest, that is, glutē is an humidity fully fyxed in the sound substance, representinge the nature of glue, whyche by no meanes can be diminished, vnles olde age, or els most vehement syckenes be the cause therof, and this is referred vnto that kind of feuer Marasmus as shall here folowynge afore tyend

thēd be expressed. So is there. iii kindes of cōsuming Hectike. The fyrst kind consumeth but the vtter moysture, but as it is hard to be knowen whether it be the Hectike or no, so if it were knowē, it is easy to cure. The second kinde wasteth ỹ innermore moisture, & ỹ the whole colleges of writers in phisick calleth ỹ fyrst kinde of Hectike, for that the first is hardly deformed, and thys harder to be cured. The laste is when the whole substance of al partes wasteth, these three kindes of consuming Agues bee thus compared to a light in a lamp, for the light first consumeth the oile, secondarily the moysture of the weke, & lastly the weke it self, into ashes, and thys is as easely cured, as it

In lib. meth med

A comparison.

is to cause the asches of the weke to geue light againe, the whyche you know is impossible. This ague sayeth Galen, is generated two maner of wayes. Fyrst verelye for the most part of burninge Agues whyche be protracted or lengthned, ꝑ in processe of time, they do absume or wast the radical humor of the substance conteyned in the hart: or if it subsyst or helpe, yet more abundantlye. Thother sort truly be not so muche consuming, but also wasting; But these whyche be generated of the moisture of the solide partes, be so kindled as if it were a candel that flameth of the heat of the fier, and thus is one generation of ꝑ consuming ague, thothers are whē as by and by they

Causes. Lib. de inequal. in temp.

inuade

inuade making their recourse like to Diaries, as saith Barth. either of sorow, hunger, care, coiture. &c or ouermuch sadnes saith Card. yea or of to much trauel as it chãsed to a worthy captain, through his postye ridinge to Barwick, a littel afore the laste sege of Leith in Scotland, for to performe his duty the somer there. But immediatly an vniuersall heate aboue nature was diffonded throughe al the solide mẽbers, by whose distẽperature, both slepe was lost, and apetite taken away, ỹ whole bodye foorthwith chaunged his bly; and many accidence did ensue, so that by good aduice of his frends, syr James Croftes (that worshipful knight & the Seriãt Maior) and diuers then of wor-

Lib. 7. de infirmitat cap. 35.

Lib 3. de rerum var.

ship there counselled him to seeke the counsel and aide of Phisick, vnto whyome after my iudgemēt of the sickness to be the Hectike ague, it was muche feared of his recouery, the which if it had ben in dede in the extremest kinde of consuming feuer, there had bene no lesse cause, but it being but in ỹ middel kind, as Fuchius in two kindes doeth terme it, by my aduice helped he was within fyue wekes, contrary to manies expectatiō. And thus I haue shewed for no other cause, but that some be of that opiniō that the Ētike can not be cured, the whyche for my part I haue proued cōtrary: yet thys I must nedes graunte, that where it cometh to Marasmus thyrough eyther longitude of

Lib. 4. de med mor.

fine

time, or misorder of the syeke, or by the ignorãce of the ministers, wherby the natural moisture being dried, the weke hauinge no moysture to fede on goeth forth. In such it is not onlye harde to cure, but of the most skilfull it is accompted impossible. Hectica verely which falleth into μαραασμος or vtter consuming is easely to be knowē, for before the pulse be felt or touched, wherby to fele the temperament, thou shalt see the eyes extreme hollow & dark, and the whole moyste substance dried, so that beinge naked, the bones and outward partes wyll appeare as Anathomye, and the coulor shall be chaunged lyke a tauny Moore, the liuely cristalne sight darkened, and the skin of Sgnesi.

ỹ forehead dryed, lowring downe ward, ỹ eyes winking for weaknes, but yet not slepig but rather altogether wakig. In fine what is there els besydes skyn and bones, for if thei be loked on naked neither intestiue or guttes, nor any viscus or flesh shal seme to appeare. And yf you touch the skin, it is drye, the very sygnes of the Hectike as Victorius saith, is best knowē of these signes folowing, when as an vnnaturall heate is ouer al the body, vnifourmely and equallye all times a like, not one day more then another, numbred therfore amongst the equal sicknesses, as testifyeth Hieronimus Montuus: neuertheles, as sheweth Isaac after any refection taken, ỹ chekes wax red, by reason of the vapors

In emp. cap de Hectica.

In comp curat. lib. de febr.

vapors ascending vnto thē. more ouer in touchyng at the fyrst, the heat is but as it were meke and not sharp nor biting, for it consumeth inwardly the principalles, & that is the reason in touchyng, that the heat to be the longer afore it be perceiued, but in proces of time the hand remaynyng, the heat is felt both sharpe and burning, and the pulse is rare, slow, and littel, & that by reason of the weakenes of the pulsatiue vertue, yet harde, for the drinesse of the artiers, the spirytual blud is dryed vp whan the solyde members be wasted, and the bryne is oylie and fattye, and somewhat purple, shynyng vpō the top like a Rauens fether, yet I haue also sene it thyn, for the most alwaye

shynyng

shynynge lyke a lanternes horne, wt some whyte motes, or rather brannye, as by good experyence which I gaue counsel to a Gentilman lying in great Grimsbye in Lincolne shyre, whereby he recouered. In conclusyon, it is so long called Hectica after Fuchius minde, as the naturall moysture remayneth, but when it is al cõsumed, for the most marasmus it maie be termed, and that chaunseth often, as Galen wryteth, for very age, not onlye in man & beastes, but also in styrpes, plantes, and rotes, and al other haupnge lyfe, or groweth, brynginge the ende to all that had beginninge as not only Aristotell well argueth, but dayly experiẽce proueth, and Bartholomeus & Isaac saith,

Lib. 4. de. med. mor cap. 10.

Lib. 5 de sanit. tuẽd folio. 75

Lib. 7 de

yf

yt the radical moisture might be restored, all mighte returne to youth againe. The whych radical moisture (the counsel of physyck obserued) no doubt may the lõger be preserued, for although after Auicen that the art of physyck doth not make a mã immortal, nor doth not surely defẽd our bodies frõ outward hurtful things, nor can not assure euery mã to liue to the last terme & daye of his life, yet of two things it maketh vs sure, that is frõ putrifaction and corruption, & defendeth ỹ naturall moisture be not lightly dissolued & consumed: the which Polio romulus to Augustus ỹ Emperor verefied, shewinge how he passed ỹ age of a C. yeres, yea & that obseruing ỹ vigor & form of youth, infirmit. cap. 35. lib. de feb

Fenne. 1. cap. sang.

youth, by this onlye meanes, as Plini writeth, *intus mulso foris oleo*, that is to say, inwardly he vsed meth or methe eglin (a drink not vnfrequented of the Brutes euer sence) & outwardlye he rubbed his bodye with plesant supling oiles, wherefore like as he and many others (whose names lest I should be to tedious, with sylence I passe ouer) haue prolõged their liues through ỹ benefit of phisicke, so others vndoubtedly committing themselues to the order of discrete phisitions, may not only liue the helthyer, but also ỹ longer, considering the hiest to that ende hath ordeined it, who graunt vs in al our indeuors his assistance & grace. Amẽ.

Lib. 22. cap. 24.

FINIS.

THe swifte runner in hys race (welbeloued readers) in a stubby or rocky groūd is in daunger eftsones of stumbling or faule, when as the goer fayre and softlye in the smoth path is safe, euen so bicause I haue had no greate conference with others, nor long time of premeditacion in study, but with suche breuitye haue conciliated this smal intituled Dial, it can not be but many things be abridged, yet not so brief if it be vigilātly perused, but rather sufficiently, and that aswell of the diuersities of agues simple as compoūd, and accidentall, not altogether after mine owne opinion, but aswell after thorder and aucthoritye of Leonardus Fuchsius, yet not so wholy, but aswel by the auctority of the most excellēt writers as wel Arabians, Assirians, and Grekes, as Latines, & although it be not so ample a volume, as forth of these toungs, and diuers volumes might

might be traduced to this vse, yet ȳ compendiousnes, profit and order of this worke in such breuitye remembred, may suffice if you wil be satisfied, if not peruse ȳ auctors you that be lerned in toungs, at large as they be touched in the margēt (for non oīa possumus omnes) such others as vnderstand neither the Latin nor ȳ greke, may read only the English, and the whole of my meaning wel vndersta ded notwithstanding. But now to thend that we may aide and help the memory of the studious, we haue cō prehended the kinds of simple agues in a table folowinge, whereby they being throughlye vnderstanded, the compoundes may the redelier be perceiued, as not only Hieronimus said wel in these words: Non intellecti nulla est curatio morbi, which is this: no sickenes vnperceiued, at all can be cured. But also Hippocrates Galen wyth al other learned Phisitions of theyr time, as we say of these dayes, forbid to enter in ministration before ȳ sickenes be vnderstanded, whervnto reason

son consenteth, that no fact can be accomplished, but the maner thereof must first be iudged: in cõclusion that which I craued at the first settinge forth of this worke, the like request I make nowe that I haue finished ẏ same, I desier al mẽ their fauorable helpe to support my weaknes, or at ẏ least to geue me no euill reporte for my wel meaning, & then I shal think my self sufficiently rewarded. But if offence should breede through labor sustained: & no fauor gotten when gentilnes had bene offered, it had ben as good in my mind to play and lose nothing, as to take paines and lose al. But my trust being staid vpon ẏ honest, lerned, wise and godly affected, I haue traueled without feare, hoping wel that my doinges shalbe takẽ without blame, wherin although I haue done nothing my self, so wel as my good wil was therunto, neuertheles I trust al honest harts wil testify with me ẏ I haue most earnestly minded the welth of my country christen brethren, seking al to help iustly

and to

to hurt none wrongfullye throughe this worke, as the learned, wise and witty can iudge, void of grudge, vnto whom if in this matter they will say more (as it is easier to correct thē to amend, or to end thē begin) I yeld my pen with due reuerence, and yet not herin hiding my talent with the euil stewerd I trust, wherby in oblivion this libell in forme of a Mall might corrupt with rust, or I to appeare before the high steward in this vniust, rest alwaye redy to auaunce and profit my countrye after my due duty, to the best of my slender ability, cōmitting you al to God, and forget me not wyth youre good report, and pray to God that I be neuer (in time vacant) worse occupied, the consideration of which quiet time, shuld aswel appeare in men that liue after a multitude and after nature, as the time of busines, as testifieth Cato in his boke of Originalles, the whiche counsel I haue obserued, lest this cōmon question of al Philosophers to mee might be obiected Quis est enim

qui

qui nullis preceptis tradendis, Philosophum se audeat dicere, that is to say, what is he that in geuing of no precept dare cal himselfe a Philosopher: therefore we must indeuor as sayth Tullye, that we may apply oure study to thinges very honest, and geue our appetite to be obediente to reason, and so to vse our seiues after the minde of Socrates, that we might bee in deede that we wold be taken for (the whiche he that lyueth and reigneth eternallye) graunt all degrees nowe and perpetually. Amen.

τέλος.

Δοξα τῷ θεῷ.

THE TABLE OF ALL SIMPLE

Agues, deuided to. 24. Whose numeration after the figures you shall obserue in the readynge.

There be three kindes of simple Agues, for either an vnnatural heate is kyndled in the

2 Humours, and so it is a putride Ague. These do putrifie eyther

1 Spirites, and so it is called a Diaria, whiche is deuided into twoo partes as into

4 A symple Diaria without any addition.

5 Or a Diaria of many dayes whiche is also called Sinochus non putrida.

6 Within the vesselles, and that twoo waies, that is eyther

7 All equally, then it is called a putryde Synoche, whereof be three kyndes thus called.

8 Amasticke.

9 Epacmastícke.

10 Paramastícke.

11 Or one alone, and so it is a continuall ague, wherein if

12 yelowe choler do putrifie, it is called a contynuall Tercian, in greke Ημιτριτος.

13 Flegme, a quotidian continuall.

14 Blacke choler, than is it tearmed a quartaine continuall.

15 Without the vesselles, so is it an Interpolate, wherin if

16 Yellowe choler doth putrifye.

17 Or Flegme.

18 Or Melancholy quartaine intermittynge.

19 If sincere and pure so is it an exquisite Tertian.

20 If mixt with flegme, a bastarde tertian.

21 If sweete, a quotidian interpolate.

22 If glassy, Epiala.

3 Solides, and thereof procedeth eyther

23 Feuer Hectícke

Or consuming feuer.

24 Marasmus.